

both hands, looking down on the ground. At length he said:

"Go and bring Tom."

I found him on the front porch with a sober face, trying to study.

"Come with me, Tom; father wants you."

"I know what he wants," turning a little pale. After a moment's hesitation he arose, saying:

"I might as well go now and have it done with."

As we walked along I thought it best to give him a little advice, for he generally did as occasion served him. There was no knowing beforehand what he would do.

"Now, Tom, you mustn't flare up. You must be humble and answer father's questions in a good, kind way. You mustn't talk any; only answer his questions. I don't think he will be hard with you."

Father stood as I had left him. I can see him now, after the lapse of so many years, with his back to the morning sun, leaning forward a little on the stall of his fork, looking down to the ground, one hand above the other and his chin on his hands, and some forks full of hay scattered about him.

He did not seem to see us. He was lost in reverie.

"Father," I ventured, timidly. "Tom is here."

He looked up at us quickly; then said:

"Tom, do you remember these words in our Scripture reading this morning, 'He was wounded for our transgressions, He was bruised for our iniquities . . . and by His stripes we are healed?'"

"Yes, sir," answered Tom, greatly surprised.

"What do you think these words mean?"

"That Christ suffered for us," replied Tom, his voice unsteady and his face flushing up.

"Well, Joe offers to suffer for you." Tom turned to me with a look on his face I shall never forget, and exclaimed:

"No, Joe, you shall not do that."

Then flinging his arms around my neck, he kissed me, and, as quick as a flash, he stepped up to father and held out his hand, saying: "The stripes belong to me, father; I am ready."

Tears were falling down father's face, and for a moment he could not speak. Then he said:

"No, Tom, I cannot punish anyone now. I do not think you'll ever forget this day. If you do, remember Joe's offer holds good. I love my children, and I want to do them all the good I can. But I must be obeyed, and this is one way of doing them good. You may go now."

Tom did not stir. He was evidently waiting for me, and yet, for some reason I could not explain, I hesitated. Stepping closer, I said:

"Father, I want to kiss you."

He caught me in his arms, saying: "Oh, my boy," and kissed me. Then taking Tom, who was ready, he said: "God bless you, dear Tom," and kissed him with swimming eyes.

Then with great awe upon us, we went to the house. Tom never let the bars down again.—From the book, "Quiet Talks on Home Ideals," Fleming H. Revell Co., Chicago.

ON PLEASANT STREET.

"I guess she lives on Pleasant Street."

Rhoda's eyes opened. She spoke very quickly, for it was not very often that she had a chance to correct Uncle Charles.

"O, no, uncle! She lives on another street entirely. I think it's Jefferson."

"They may call it Jefferson, but I'm sure it's real name is Pleasant. She looks to me like the sort of girl to live on Pleasant Street."

Rhoda understood. That was only Uncle Charles's way of saying that Emma was sweet and pleasant herself. The corners of her mouth had a way of turning up, just ready to

break into a smile. Her eyes had a habit of twinkling. Things that would make other people cross never ruffled Emmy's temper.

"Pleasant Street is a fine street to live on," said Uncle Charles. "I wonder why some other girls I know don't move there."

Rhoda laughed outright, and Uncle Charles studied her dimples approvingly. "It looks to me," he said, "as if you were about ready to move into Pleasant Street yourself."—*The Young Evangelist*.

INTERNATIONAL BIBLE STUDY.

SUNDAY, JANUARY 29th, 1911.

FIRST QUARTER: LESSON V.

Subject:—"Jehoshaphat's good reign in Judah."
2 Chronicles xvii. 1-13.

Golden Text:—"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. vi. 33.

JEROBOAM'S great errors had been the permission of idols in place of the true God, and the raising up of a new set of priests, not specially chosen, but drawn from any class of the people. Asa set out to reform the first of these, and also to strengthen the land. He broke down the idols, cut down the groves, and commanded the people to worship the true God; but he did not interfere with the offering of sacrifices on the altars in the high places.

Jehoshaphat was the son of Asa and Azubah (1 Kings xxii. 42.) He was thirty-five years of age when he came to the throne. He had a great advantage in having a religious father, who had done much toward reforming his kingdom, and uplifting his people.

Jehoshaphat succeeded his father two or three years after Ahab came to the throne in Israel. He went on where his father left off. He set up courts of law in all the fortified cities of the land, with a chief court at Jerusalem. He sent princes and priests—Levites (people who understood the law)—to act as good judges, and to teach the people of Judah the book of the law.

He built castles and cities of store, i.e., small castles or towers scattered along roads and frontiers. The Philistines and Arabians recognised him as over-lord, and brought him huge tributes. Wealth seemed almost to flow into his purse; there were no wars to drain the money-chests and destroy the produce of the land. The country became peaceful and prosperous, and so strong that Ahab himself saw how necessary it was for a friendly feeling to exist between the two nations, and so a powerful alliance was made between the two monarchs.

1. *Strengthened himself against Israel*: Ahab is now in the fourth year of his reign over Israel. Jehoshaphat's policy was to fortify himself in his garrison towns on the borders of his kingdom. His father Asa's policy was rather to strengthen himself by foreign alliances.

3. *Ways of his father David*: In the Septuagint David's name does not occur. This would give the more natural reference to Asa, the father of Jehoshaphat. *First ways*: Asa's "first ways" (chs. 14 and 15) were good, but according to the writer his latter ways (ch. 16) were not so. *Unto Baalim*: "unto the Baalim" (R.V.), the name given generally to the false gods of the surrounding nations.

4. *But sought to the Lord God of his father, and walked in His commandments, and not after the doings of Israel*. Jehoshaphat had need to have God with him, as the Holy Spirit was with the Apostles after

Pentecost making them mighty with Divine power,—for he had a great task before him.

5. *Therefore the Lord established his kingdom in his hand*. As the natural fruit and result of the prevalence of the true religion. There is no other way of establishing any kingdom or nation than to build it on the rock of obedience to God.

6. *The high places*: These were hills on which sacrifices were offered instead of at the Temple at Jerusalem. *Groves*: the Asherim. An Asherah (plural Asherim) was probably a wooden pole, which was planted beside an altar as the symbol of a deity. In chap. xx. 33, it is said that "the high places were not taken away (all of them); for as yet the people had not prepared their hearts unto the God of their fathers." Jehoshaphat made a general removal of them, and destroyed for a time the outward worship of idols. Either he removed only the heathen high places, and left the others, or he kept trying to remove them, but they kept springing up again like a crop of weeds, which when cultivated away, again spring up, and the plow and hoe must go through them again. "The removing of high places was a very labour of Sisyphus; the stone was no sooner rolled up to the top of the hill than it rolled down again. Jehoshaphat seems to have had an inkling of this; he felt that the destruction of idolatrous sanctuaries and symbols was like mowing down weeds and leaving the roots in the soil." Verses 7, 8. Jehoshaphat took a new and remarkable step to ensure the proper instruction of the people in the law of the Lord. He appointed a commission consisting of five laymen of rank, nine Levites, and two priests, charged with the duty of seeing that the people everywhere were duly instructed. The moral effect of this upon the bordering nations was remarkable, as verses 10, and 11 tell.

9. *The book of the law*: This, to the people of that day, would be their Bible, or at least a part of their Bible, and would include some or all of the writings of Moses.

"Jehoshaphat is one of the first kings in history of whose efforts to provide a system of public education we have record."—*Spooner*.

10. *The fear of the Lord*: Judah's piety and manifest prosperity were a testimony to the surrounding nations of the power of Jehovah; the sense of this was of itself sufficient to secure peace to Judah, as well as the regular payment of tribute due from the Philistines and the Arabians (v. 11).

Jehoshaphat's reign is a striking embodiment of the golden text. His one fatal error, that of making affinity with the house of Ahab, appears to have arisen from mistaken judgment rather than unfaithfulness to Jehovah. Unlike other great kings who fell from faith, he was zealous for Jehovah to the end of his days; but he had failed to grasp the strength of standing alone in the power of God.

There is a connection between Godliness and prosperity. Obedience to God's laws brings good to individuals, and to communities, but disobedience is the way to ruin. "The blessing of the Lord, it maketh rich; and He addeth no sorrow with it." (Proverbs x. 22.)

A Mela for Christian Bheels was held at Christmas at Nandurbar, Khandesh, a station of the Scandinavian Alliance Mission, at which seventeen were baptised. Another Mela, which closed last Sunday, was held at Dhanora. One afternoon the whole company went down to the river where ninety-two were baptised; of this number a majority were children of Christians. The scene was very impressive; songs of victory were sung. A day-school is about to be organised in the place.

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SATURDAY, JANUARY 21ST, 1911.

NOTES AND COMMENTS.

"HIS name is called The Word of God and He hath on His vesture and on His thigh a name written, King of Kings, and Lord of Lords."

Dr. Lucas's treatment of The Attitude of the Christian Missionary to Hinduism—an important question and one much discussed these days—is deserving of careful reading and consideration. We trust there is no section of our readers who will not be interested in the subject. The distinction made at the outset of the paper, that the question is the attitude of missionaries not to Hindus but to Hinduism needs to be kept in mind throughout. The climax of the paper is reached in the sentence wherein Dr. Lucas gathers up the conciliatory and concessionary Christian attitude and searches it through and through with the question—"Are we willing to place Christ in the class and rank of the incarnations of Vishnu?" It is a coincidence that in our Weekly Review columns this week is the utterance of a Hindu writer who says of Jesus Christ:—

"There is not the ghost of a chance of Christ captivating our hearts to the exclusion of our own Saviours. He may, if His followers prove the worth of His teachings by living His gentle and helpful life, in time get a small niche for Himself in the vast pantheon of Hinduism—but let not the delusion be cherished that He will ever become the sole ruler of our hearts. It is not given to Him."

So this question is a subject of discussion in Hindu as well as in Christian circles, and every clear utterance that dispels uncertainty is of value. For both sides the underlying problem is one of direction and ultimate result. The Hindu spokesman declares that "Christ will never have more than a small niche for Himself in the vast pantheon of Hinduism"—a prophecy that will be gloriously falsified in the case of each and every Hindu who believes on Jesus Christ as Lord and God and confesses Him before men; but on the other hand the prophecy may prove to be a disastrous reality in the case of those who efface all clear distinctions.

Dr. Lucas touches on another aspect of the matter when he says:—

It is not for missionaries, unwittingly, to encourage the Pundits in proclaiming these hero-gods as objects of worship. If it be admitted that the books, in which are recorded the words and deeds of Rama and Krishna, are to be received as a part of God's revelation, even as the Old Testament, then how can we refuse to receive the teaching of these incarnations as to the character of God, the way of

deliverance from sin, the future state of the soul, caste and idolatry?

This opens up an appalling prospect of what may result if the thin edge of the wedge gains entrance. The *Indian Methodist Times*, as our readers will notice [see our first page,] says:—

If it is admitted that Hinduism is a "vast pantheon" and that the utmost which an intelligent and courteous Hindu can suggest as the recompense of consistent Christian life in India is "a small niche" for our Lord in the great house of the gods, we don't see that much, if anything, is to be gained by what are called conciliatory measures, or programmes of religious comprehension.

We like the conclusion to which the *Christian Sahayak*, of Jabalpur, comes after a reviewing Dr. Lucas's paper, when it says:—

It would seem to us that the best thing for the missionary to do is to preach Christ crucified, and as far as possible eschew the discussion of Hinduism. He may be drawn into such a discussion it is true, and must be prepared to take part in one at any time. But his preaching should be rather of the positive type, presenting Jesus to the world as the Son of God and the Saviour of Men.

Few men lead a more strenuous life than does John R. Mott. As organiser, lecturer, writer and mission expert his time must be over full, and for this very reason an article from his pen on "Religious Meditation" which appears in the *Young Men of India* should be carefully pondered. Dr. Mott says that "no time is lost which is spent in thorough-going thinking on the great spiritual facts and forces." In another place he says:—

"The fact that many are wandering in the mazes of scepticism is also explained by neglect of close thinking. A student in one college was confessing to me that he did not believe in the resurrection of Jesus Christ. In answer to my questions he admitted that he had never spent a connected hour in weighing evidence on this subject. I told him that if I had given the subject no more attention than that I too would be an unbeliever in the deity of Jesus Christ; because it was only after spending several hours a day for a number of weeks upon the conscientious study of this great fact that I was led into a clear faith in Christ. The lack of peace, power and fruitfulness among the disciples of Christ is also largely a result of the neglect of reflection on the truth of God."

In another place Dr. Mott urges the importance of protecting the Sabbath for spiritual purposes.

"After watching students for over fourteen years since I left college," he says, "I have no hesitation in saying that the men who fence off one day in seven for religious purposes and keep out of that day all thought of their regular college work not only do not suffer in their intellectual standing and achievements in comparison with men who do not observe such a day, but also come out at the end of their college career with far keener spiritual perception and far greater achieving power in the realm of overcoming temptation and the force of sin. We all need a time of repair each week. We need time in which to store the battery with spiritual energy. We need to gain reserve power. We need to augment our power of resistance. We need from time to time to take our spiritual bearings and find out where we are and whither we are tending."

On Wednesday of last week the day and the month and the last two figures of the year were all expressed by the repetition of a single figure (11-1-11), a circumstance that is possible only on thirteen days in the course of a century, namely, four times during the second decade, twice during the third decade, and once each during the next seven decades. The coming November will afford two occasions of this sort. Thus throughout a period comprising over thirty-six thousand days, only thirteen times can this style of figure arrangement occur.

Earnest prayer is requested for the Second Gujarat Convention to be held at Nadiad, near Ahmedabad, February 23—27th. The Prayer Card sent suggests:—

(1) Praise for God's special promise, "I will pour forth of My Spirit upon all flesh." "To you is the promise, and to your children, and to all that are afar off." Acts ii. 17-39.

(2) Pray for an outpouring of the Spirit in revival power on this Convention.

(3) Pray that we "all may be one that the world may believe." John xvii. 21.

Pastor H. E. Barrell, the Deacons and the members of the Bombay Baptist Church are to be congratulated on the successful laying of the Foundation Stone of a new Church on Thursday evening, the 19th instant, about two hundred persons being present. Mr. James Macdonald, J.P., presided, and the Hon. Sir Henry Procter declared the ponderous Stone well and truly laid. The site is leasehold, but the terms are such that it is for all practical purposes freehold. It is excellently situated, five minutes' walk beyond the tramway terminus at Colaba, at the junction of that road and Warehouse Road. The church will be surmounted by a manse, and the whole building will have a very handsome appearance, fronting on the main road, open to the westerly breezes, and with a full view in the rear of the harbour. The entire estimated cost of the site and structure is Rs. 1,18,000, and when the present manse is sold the amount that will still be required to complete this sum is expected to be only Rs. 35,000. It is hoped that some part of this balance will be raised in India. Under the Stone were placed a copy of that day's issue of the *Times of India* and the *Bombay Gazette*, a copy of the *Bombay Guardian* of the 4th September, 1909, in which a short retrospect of the history of the Church appeared; a copy of the evening's programme and a small box containing a rupee, a half-rupee, a quarter rupee, an eighth-rupee, a nickel anna, a pice, a half-pice and a pie—all the coins being new and of the 1910 issue. The inscription on the Stone reads as follows:—

BOMBAY BAPTIST CHURCH
(REMOVED FROM BYCULLA.)

THIS STONE WAS LAID BY THE

HON. SIR HENRY PROCTER,

ON THE 19TH OF JANUARY IN THE YEAR
OF OUR LORD 1911.

Mr. A. E. B. Gordon, Deacon and Secretary, then described the varying fortunes of the Church. The Chairman's speech followed and was largely reminiscent, for he had come to Bombay about the time the Church was originally established, which was in the year 1867; furthermore, some thirty or thirty-five of what Mr. Macdonald testified were the happiest years of his life were spent in Byculla, the very district in which in 1872 was built the "chapel" from which the congregation is now migrating and in which the spiritual work that was done was and is lasting. The Chairman commended the transfer to the new site.

At this stage in the proceedings the Hon. Sir Henry Procter, utilising the silver, inscribed trowel which had been presented to him by the Church, laid the Foundation Stone, (a photograph of the Stone and the assembly being taken), and then addressed the meeting. The move from Byculla having become advisable owing to the migration of the people,

(Continued on page 12.)

THE ATTITUDE OF THE CHRISTIAN MISSIONARY TO HINDUISM.

By REV. J. J. LUCAS, D.D.,
of the American Presbyterian Mission, Allahabad.

"This paper," says Dr. Lucas of the article as re-published in pamphlet form, "is made up largely of pieces I wrote for the *Makhzan-i-Masih*. I have revised and put them together in this paper, the question considered being an important one and much discussed these days."

THE question is not—What should be the attitude of the missionary to Hindus? There can be but one answer to this question; it should be an attitude of sympathy and patience. It is quite another question—What should be his attitude towards that system of religion and way of deliverance from sin known as Hinduism? The reply given to this question by an increasing number of missionaries as well as by not a few friends of Missions is, in substance, this:—

The missionary should not criticise the religion of the Hindu as though it were false. He should shew the Hindu the things that are true in his sacred books. He should shew that Christ taught these same truths, only more fully and clearly. He should look on Hinduism as he does on Judaism, both imperfect, but both preparations for the Gospel. He should strive, not so much to supplant, but rather "to transfigure" the religion of the Hindu.

We prophesy that the missionary who attempts "to transfigure" Krishna and Kali will have a long life work cut out for himself, and at the end of it Krishna will not be transfigured. In the last *Indian Standard* Dr. J. Shaw McLaren, of Rajputana, quotes a remark of his uncle, Alexander McLaren, the great preacher of Manchester, "It will take a lot of billiards to make a Christian," and Dr. McLaren adds, "I am sure he would have no objection to the introduction of billiards; billiards might help, but, well,—but it would 'take a lot of billiards to make a Christian.'" And so we say to the missionary who sets out "to transfigure" Krishna, it will take a lot of Krishnas, even transfigured, to make a Christian!

We fear that not a few friends of Missions are

IGNORING FACTS AND OBSCURING TRUTH in their zeal to shew that there is no great gulf between the teachings of the Hindu Sacred Books and the Gospels, that both contain "two great streams of religious thought which have long run side by side unconscious of each other." According to this view the Bhagavad Gita, containing the purest stream of Hindu thought, and the Gospels do not differ in origin or in essentials. Both are from God, both are good; only one is a larger, purer stream than the other. If we may be permitted to carry the figure a little further—Hinduism is the river Jumna, and Christianity is the Ganges. Both are from the same source—the Himalayas; both are flowing in the same direction; both have flown long apart but as they approach Allahabad (City of God) they draw together and there a third great stream, invisible, unites their waters and henceforth they flow on together to the sea. Now while this is only a parable, and not to be pressed too far, yet we believe it fairly expresses the mind of those who in these latter days urge the Christian missionaries to shew the Hindu that his religious books, such as the Bhagavad Gita, set forth the same truths as the Gospels. But what, if after long and sympathetic study, the missionary is convinced that there is

A GREAT AND IMPASSABLE GULF between the teaching of the Hindu Sacred Books and the Gospels, as did Bishop Caldwell,

40 years a missionary in India? Sir M. Monier Williams, for many years Professor of Sanscrit at Oxford, after long and sympathetic study of the Sacred Books of India, tells us that he found in them, here and there, many beautiful gems of thought.

"I began to observe and trace out curious coincidences and comparisons with our own Sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. 'These imperfect systems,' I said to myself, 'are clearly steps in the development of man's religious instincts and aspirations. They are interesting efforts of the human mind struggling upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the One True Religion, and that Christianity is, after all, merely the climax, the complement, the fulfilment of them all.' Now there is unquestionably a delightful fascination about such a theory, and, what is more, there are really elements of truth in it. But I am glad of this opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration What? says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless waste-paper all these thirty stately volumes of the Sacred Books of the East just published by the University of Oxford? No—not at all—nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian Bibles into conformity with some scientific theory of development, and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian Bibles are all developments in the wrong direction. They all begin with some flashes of true light, and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone—and with a wide gap between."

THE GITA EXAMINED.

We have read the Bhagavad Gita, in its English translation, again and again, not altogether as a critic, but with a desire to get its inner meaning. One cannot study the Gita without feeling that he is in touch with a strong mind struggling to solve some of the deep things of life, and out of this study must spring sympathy and respect. India has been studying the Gita for centuries, and yet the most learned Pundits who pore over it and the people who worship the Krishna—exalted in it to be the supreme God—are, so far as the Gita influences their thought and life, as far to-day from the knowledge of the true God as were the people before it was written. The Gita teaches pantheism. God is everything and everything is God. Hence the Pundit rises from the study of the Gita to worship beasts and reptiles, temples erected for the worship of the cow, the monkey and the snake. The Pundits and preachers of the Gita for centuries have never raised their voice against such worship. Caste has done much to bring India to the dust and keep her there. Has the Gita a word to say against it? Not one; but Krishna, accorded divine worship throughout the Gita, proclaims himself the creator of the four castes. Sir H. S. Maine in *Ancient Law* characterises Caste as "the most disastrous and blighting of human institutions"—the very Caste proclaimed in the Gita as created by God.

The above is enough to shew that the Gita and the Gospels are not from the same source, are not two great streams of religious thought that can ever unite as do the Jumna and the Ganges. They run in entirely different directions and can never be drawn together.

What then should be the attitude of the Christian missionary to Hinduism? and by Hinduism we mean pantheism, idolatry,

transmigration of souls through millions of births, and caste—for if these be given up there is nothing left of Hinduism. His attitude should be that of a physician dealing with a very sick man. Of course he sympathises with the sick man, but he has no sympathy to waste on the disease or the causes of it. The sick man may not believe that the water of the family well or village pond is impure, or that the cow is diseased and death is in the milk, or that the opium he takes is sapping his vitality, and so the physician must convince him of these facts, and he may have to use very strong and severe language concerning the family well and family cow. Just so the missionary can have no word of sympathy for the pantheism and idolatry and the doctrine of transmigration of the soul through millions of beasts and birds and demons and men, and for caste, even though these be taught in the Bhagavad Gita and other books held sacred, and preached by learned Pundits, and even though he be proclaimed as lacking "the brain power to appreciate the inner meaning of Hinduism." By its fruits ye shall know a book from God. Wherever the teaching of the Bhagavad Gita has prevailed, and in proportion as it has prevailed, there has been blight. What else but blight has its teaching concerning caste brought to India? and wherever the teaching of the Gospel of Christ has prevailed, and in proportion as it has prevailed, there has been blessing. "Doth the fountain send forth from the same opening sweet water and bitter? So can no fountain both yield salt water and fresh."

A PARABLE.

The *Makhzan* itinerant, on one of his preaching tours, stopped at the house of a Hindu gentleman who was just beginning the preparation of his morning draught of opium. In one hand he held a bright, beautiful brass *lota* nearly full of water, and into this he dipped a small cotton ball containing opium, which he pressed between his fingers until the opium dissolved. The mixture was now ready and he drank it off. This was his habit twice a day. The water was good, and the cotton was good, and the *lota* was clean and bright, but notwithstanding this the mixture was bad. The itinerant made no sympathetic allusion to the water or cotton, nor even gave an admiring glance at the beautiful *lota*, but he did say a few plain words as to the sure effects, sooner or later, of the mixture. What a waste of words it would have been to discuss with this man the quality of the water or cotton, or the beauty of the *lota*. A sympathetic attitude! Yes, toward the man, but not towards the mixture. Although the itinerant was not able "to appreciate the inner meaning" of the mixture, he did well to shew its evil effects on the body, mind and soul of the man, as well as on his family, community and country, and leave to some one else to shew the man what a large proportion of pure water and good cotton can be extracted from a *lota* full of the mixture. Herein is a parable for the preacher who hath ears to hear.

THE PROBLEM AND WHAT IT INVOLVES.

The *Makhzan* itinerant has never been able in preaching to or in conversation with Hindus to praise the religious books which they regard as sacred and from God, and the reason is this. These books are offered to men as coming from God. "To all orthodox Hindus they are held as having been breathed forth as a divine revelation from before all time." Professor Max Muller says:—

"According to the orthodox views of Indian theologians, not a single line of the Veda was the work of human authors. The whole Veda is in some way or other the work of the Deity, and even those who received the revelation, or, as they express it, those who saw it, were not supposed to

be ordinary mortals, but beings raised above the level of common humanity, and less liable therefore to error in the reception of revealed truth."

The Bhagavad Gita is largely the words of Krishna who is spoken of in it as God, and who is regarded by all Hindus as a true incarnation of God. The itinerant has not been able to praise these books for the same reason that he does not praise a false rupee. The counterfeit rupee has a quantity of good silver in it; it may be bright and beautiful, and it has the King's face on it, professing to be approved by him. It looks very much like a good rupee, but it is not; and the more the silver in it, and the more the face looks like the King's, the more dangerous it is and the more difficult to detect. The itinerant can get up no enthusiasm over that rupee, notwithstanding the amount of good silver in it and the face of the King on it. For the same reason he has never been able to grow enthusiastic in his praises of the Vedas and other Sacred Books of India. They profess to be from God, but they are not. The speakers in them are not gods and goddesses, or incarnations of God, although they are so represented and are believed to be by the Pundits and by millions upon millions in India. The claim made in behalf of Rama, Krishna and Buddha, that they are incarnations of God, force the missionary to take the attitude towards them which he takes toward the rupee which professes to come from the Government, but has not. He sympathises with the man who has inherited the rupee, but he is bound to undeceive him, unpleasant as the task may be.

Mr. Froude writes of Thomas Carlyle:—

"He made one remark which is worth recording. In earlier years he had spoken contemptuously of the Athanasian controversy—of the Christian world torn in pieces over a diphthong: and he would ring the changes in broad Annandale on the Homoousian and the Homoiousion. He now told me that he perceived Christianity itself to have been at stake. If the Arians had won, it would have dwindled away to a legend. Nor, in fact, is this mere theory. The Goths were converted to Christianity in its Arian form; they accepted Christ as a hero-God, like those to which they were accustomed [italics are ours]. Provided thus with a platform which lay between heathenism and Christianity, they came to a premature halt. The Christianity of the later Goths in Spain appears to have admitted of a certain impartial veneration for the Christian God and heathen idols. 'We do not,' says Agila, the envoy from the Arian Leovigild to Chilperic at Tours, 'We do not reckon it a crime to worship this and that: for we say in our common speech, it is no harm if a man passing between heathen altars and a Church of God makes his reverence in both directions.'"

Had the early Church in any way countenanced the belief in and praise of the hero-gods of non-Christians, or encouraged her missionaries to recognise them as prophets of God, only not so high and noble as Christ, His teaching the completion and fulfilment of theirs, the door would have been opened wide for the rough German tribes, to whom the conception of demi-gods was familiar, to continue their worship after baptism, and that would have meant disaster to the Church. This is not without

A WORD OF WARNING TO US IN INDIA.

Hindus by the thousands are coming into the Church of Christ. If they are taught that Rama and Krishna are prophets of the true God—their messages in the Rámáyan and Bhagavad Gita preparations for Christ, as were the messages of the prophets Moses and Isaiah in the Old Testament, then we have opened the door of the Church for the admission of the nine incarnations of Vishnú, among them Rama, Krishna and Buddha, with Christ added as the tenth and last, the highest and noblest of them all. Are we willing to place Christ in the class and

rank of the incarnations of Vishnu? Hindus are willing to place Him there, and they will be encouraged in this conception of Him if we recognise these incarnations as prophets, their messages a part of God's revelation. If this view be correct, then the Apostles were wrong in not presenting Christ's teaching as the fulfilment and completion of the thought of Socrates, Plato and the Greek Philosophers—the crown of Greek wisdom. On the contrary, they taught that "the world through its wisdom knew not God," and they did not hesitate to speak of that wisdom, so far as it attempted to reveal God, as foolishness. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things." The Church in India, as the Church in the days of the Apostles, can take, with safety to herself and with loyalty to Christ and the Scriptures, only one attitude towards the incarnations set forth in the Sacred Books of India, and that is to refuse to give them a place among the prophets sent from God with a message to men, as well as to refuse to regard these books as foreshadowing the message of the Gospel as does the Old Testament.

We are told that Christ's attitude to the Old Testament ought to be our attitude to the Sacred Books of India. Very well, let us see where this will lead us. What was our Lord's attitude to the Old Testament Scriptures? This is the way He appealed to them:—

"These are they which bear witness of Me." "If ye believed Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" "These are the words which I spoke unto you, while I was yet with you, how that all things must needs be fulfilled which are written in the law of Moses, and the prophets and the Psalms concerning Me." "Think not that I come to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished."

Can the missionary imagine our Lord speaking of Krishna and the Bhagavad Gita as He does of Moses and the Old Testament? Can the missionary, however sympathetic his study of the Sacred Books of India, reach the conclusion that the writers "spoke from God being moved by the Holy Spirit"? and that their writings are "inspired of God . . . profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work"?

In an address by Sir Monier-Williams on "The Holy Bible and the Sacred Books of the East," he warns missionaries against compromise and concessions—because of the gulf between the Gospel of Christ and the Sacred Books of India, a gulf

"which severs the one from the other utterly, hopelessly, and for ever—not a mere rift which may be easily closed up—not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths—but a veritable gulf which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span. Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel—nay, I might almost say the stubborn, the unyielding, the inexorable facts of the Gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair; be charitable; be Christ-like; but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsi, Confucianist, Buddhist, or Mohammedan, and that

whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise."

India has heard long enough the praises of Rama and Krishna, worshipping them as incarnations of God. It is not for missionaries, unwittingly, to encourage the Pundits in proclaiming these hero-gods as objects of worship. If it be admitted that the books, in which are recorded the words and deeds of Rama and Krishna, are to be received as a part of God's revelation, even as the Old Testament, then how can we refuse to receive the teaching of these incarnations as to the character of God, the way of deliverance from sin, the future state of the soul, caste and idolatry? How can we reconcile the character of God as revealed by Krishna and the character of God as revealed by Christ?

Instead of such admissions and concessions, in the hope of winning a more favourable hearing for the claims of Christ, is it not the duty of the missionary, not a pleasant one, to shew that the incarnations, whose praises are sung and worship commended in these books, were sinful men, themselves needing deliverance from the power of evil habits? Surely the books which exalt characters such as Krishna cannot be from God. Surely the men who wrote them were not "moved by the Holy Spirit." If this be so, why not say so?

Allahabad.

December, 1910.

CANADIAN BAPTIST MISSION CONFERENCE.

The missionaries of the two Canadian Baptist Missions working in the Telugu country met in Conference at Coconada on the last two days of the old year and the first two of the new. About sixty were present. They were glad to welcome to a seat in the Conference Miss Alexander, of Toronto, a former Secretary of the Baptist Women's Board of Ontario, and Miss Eva D'Prater, of Vizagapatam. The Collector, Mr. Elwin, very kindly called in and expressed his warm appreciation of the work being done by missionaries.

Morning and afternoon sessions were held, each being begun with a devotional meeting. On the first evening there was a social gathering to welcome the returning and new missionaries, and to say farewell to those about to go home on furlough. The replies of the missionaries formed the chief feature of the evening.

The first papers read gave a review of the year's work in the two Missions, the additions by baptism on profession of faith being 688. In reporting the medical work it was stated that after Miss Dr. Allyn attended the Ranee of Pithapuram, when a son and heir was born to the Rajah, she received from the Ranee a donation of Rs. 10,000 for the erection of a dispensary for women and children with a ward attached, and also for the erection of a home for nurses.

Very interesting and instructive papers were presented by Mr. Corey, of Vizianagram, on "Faith-filled Service and its Fruitage;" by Mr. McLeod, of Peddapuram, on "Utilising our Assets;" by Miss Hatch, of Ramachandrapuram, on "The Caste Girls' School in Evangelistic Work;" by Mr. Chute, of Akidu, on "Touring—a Comparison of Extensive and Intensive Methods;" and by Dr. Sanford, on "The Old Motive in Missionary Work." On Sunday afternoon Miss D'Prater read a very interesting account of her visit to the Edinburgh Conference.

Canadian Baptist Missionaries have worked among Telugu people for thirty-five years as two separate bodies under the sanction of two Boards in Canada. Now it has been

COMMEMORATION EXERCISES
OF THE FOUNDING OF
FORMAN CHRISTIAN COLLEGE
AT THE
QUARTER - CENTENARY CELEBRATION
HELD IN THE CITY OF
LAHORE, INDIA
MAY 2, 1911



FORMAN CHRISTIAN COLLEGE

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Top Row—Siraj ud Din, E. D. Lucas, P. Samuels, S. K. Datta, D. M. Donaldson, B. Chandu Lal,
S. N. Das Gupta, M. C. Mukerjee, Vanshi Dhar

Front Row—M. Baqir, H. A. Whitlock, H. D. Griswold, J. C. R. Ewing, D. J. Fleming, M. Hassain

COMMEMORATION SERVICE.

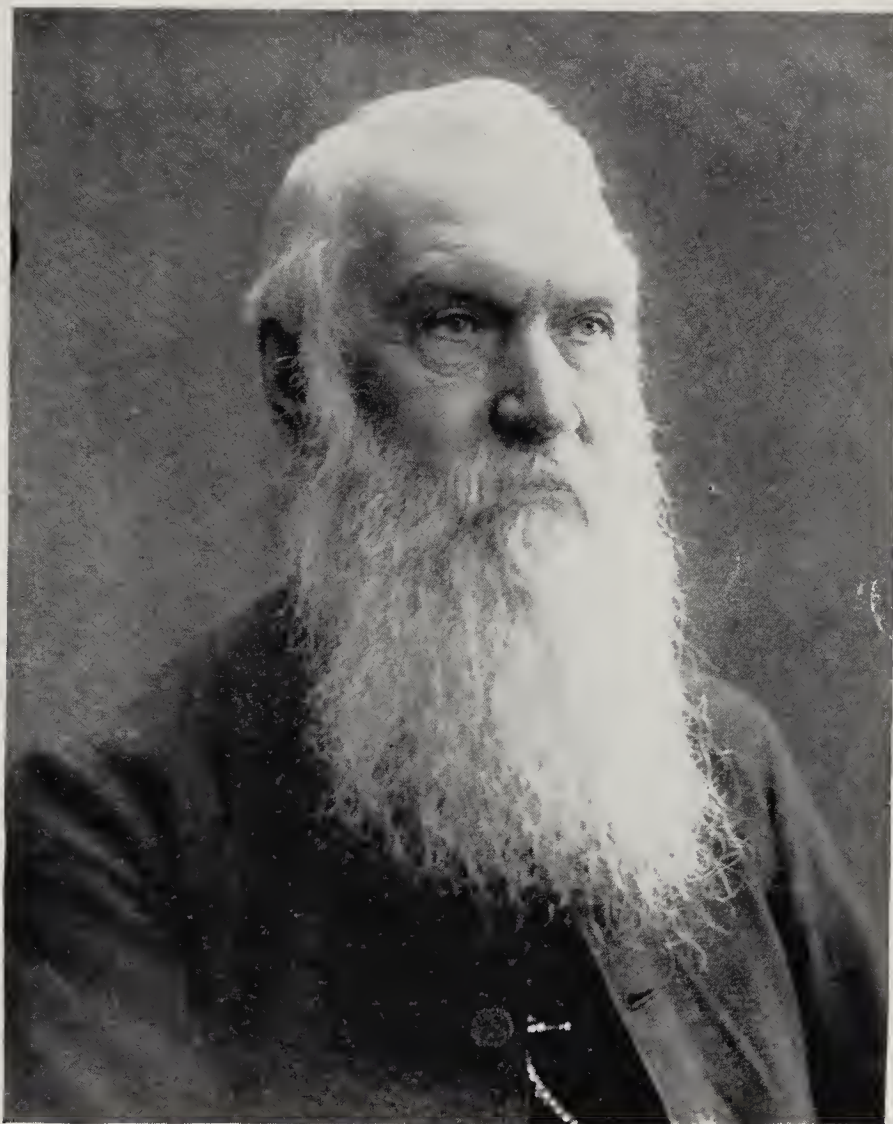
March 2nd, 1911.

The public meetings by means of which the twenty-fifth anniversary of the founding of Forman Christian College was celebrated were fittingly introduced by a Commemoration Service. This solemn service of prayer and praise was held in the Naulakha Presbyterian Church, where the tablets of Rev. John Newton and Rev. C. W. Forman are mute memorials of their long lives of heroic service and sacrifice. It was altogether fitting that in the place where the founders of the work had seen "visions" and dreamed "dreams" pertaining to the coming of the Kingdom of God, their successors in the work should raise the voice of praise and prayer at the completing of the first quarter of a century in the history of the Forman Christian College.

*Services in
Naulakha
Presbyterian
Church*

The President of the College, Dr. J. C. R. Ewing, led in the solemn service of commemoration. The thought of the worshipping assembly first rose on the wings of song in adoration of "God in Three Persons, blessed Trinity." Then followed a brief address on the text: "Ye know the grace of the Lord Jesus Christ; that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich" (2 Cor. VIII. 9). Two hymns concluded the service, the hymns beginning with "O God, our help in ages past. Our hope for years to come," and

"For all the saints who from their labours rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be for ever blest. Alleluia!"



REV. C. W. FORMAN, D. D.
FOUNDER OF
FORMAN CHRISTIAN
COLLEGE, LAHORE

COMMEMORATION ADDRESS.

By REV. H. D. GRISWOLD, Ph.D., D.D.,

“Ye know the *Grace* of our Lord Jesus Christ, that though He was *rich*, yet for your sakes He became *poor*, that ye through His *poverty might become rich*.”—2 Cor. VIII., 9.

St. Paul was making a collection for the poor “saints” at Jerusalem. In order to stir the zeal of the Christians at Corinth in this work of Christian love, he cites the example of the Christians in Macedonia, “how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.” And then in order to sum up the whole matter and crown his appeal, Paul cites the example of Him, who is at once the supreme instance of unselfish giving and the supreme inspiration for unselfish giving. “Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became *poor*, that ye through His poverty might become rich.”

To-day we commemorate in prayer and praise the twenty-fifth anniversary of the Forman Christian College. At such a time one naturally raises the question as to the ultimate *source*, the creative impulse, from which this and all similar Christian institutions have sprung. Now it is a sober fact, paradoxical though it may seem, that the wealth of the world is very largely in the hands of the followers of Him who had “no place to lay His head.” Which means simply that the example and teaching of the Carpenter of Nazareth are so expressive of the dignity of labor and so conducive to industrial and economic efficiency, that the poor and homeless Son of man has proved to be the supreme inspirer of wealth. In another and lower sense than that intended by St. Paul, the words of the text hold true also that though He was rich, yet for the sake of mankind He became poor, that they through His poverty might become *rich*.

Another great fact is that the world's *knowledge* as well as the world's wealth is largely to be found in Christian countries; or, as in the case of Japan,

*Ultimate Source
of Christian
Institutions*

*The World's
Knowledge of
Christian Lands*



THE REV.
K. C. CHATTERJEE, D.D.
FOR TWENTY-FIVE YEARS
PRESIDENT OF THE
BOARD OF DIRECTORS

FORMAN CHRISTIAN COLLEGE

has been created under Christian influences. Multitudes of schools and colleges all over the world owe their foundation to impulses which, if traced to their source, would lead us straight to the Lord Jesus Christ. Take the case of Dr. Forman, the founder of the Forman Christian College. Among his letters is one which he wrote to a sister of his, before he came to India. There was the strong opposition to his coming to India as a missionary on the part of his relatives. In the letter referred to Dr. Forman, then a young man, explained the reasons for his action, and avowed his determination to leave home and country in *obedience* to the *will* of Christ. He set his face toward India in the very spirit of Him who steadfastly "set His face to go to Jerusalem," although He knew that that way meant the Cross. And so to-day, while we revere the memory of Dr. Forman for his loyalty to duty, we adore the ever-living and ever-reigning Son of God, Dr. Forman's Inspirer and ours in all holy ministry and self-sacrifice.

But Jesus of Nazareth was not learned with the learning of the schools. His opponents asked, "How knoweth this man letters" (i. e. the knowledge obtained in the Rabbinical Schools) "having never learned?" And so we have a second paradox to be placed alongside of the first. As the Son of man, though poor Himself, has proved to be the supreme inspirer of *wealth*; so, though untaught in the wisdom of the schools, He has proved to be the supreme inspirer of *knowledge*. In the matter of knowledge also He made Himself poor, that others through His poverty might be rich. His example is followed by many a father and mother, who deny themselves in the matter of books, yea make themselves poor in many directions, in order that their sons and daughters may have the benefit of school and college. We all know such, and hold them in loving remembrance. All honour to them.

What is the *purpose* of the Forman Christian College? Its purpose and aim is defined by its *source*, and its ultimate source, as we have seen, is the example and inspiration of the Lord Jesus Christ. Its purpose, then, is to help

*The World's
Wealth in
Christian Lands*

*Purpose of
Forman
Christian College*

FORMAN CHRISTIAN COLLEGE

in reproducing the character of Christ in the Punjab. Its purpose is to contribute to the coming of the Kingdom of God in India. Its purpose is to serve the Indian Church. The Forman Christian College will serve the Indian Church and contribute to the coming of the Kingdom of God just in proportion as it helps to form Christian character. Recall again the text: "Ye know the grace of our Lord Jesus Christ; that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." Such is the character and spirit which is to be reproduced, a readiness to make ourselves poor, that others through our poverty may become rich. Think of the depressed classes alone. How desperately poor and needy they are, materially, intellectually, morally, spiritually. Surely the example of the Lord Jesus should constitute a call to many of our choicest graduates to make themselves poor, so far as a large income or the gratification of intellectual tastes is concerned, that so the depressed classes through their poverty may become rich, rich with those riches which moth and rust cannot destroy. The very existence of the Indian Church depends upon the reproduction of the spirit of voluntary poverty for the sake of others, the spirit, which breathes through our text. As some one has expressed it, The Indian Church must be a missionary, if she is to live. But, thank God, the signs are cheering. The Christian students of our College are many of them showing a keen interest in Christian work in general and in work among the depressed classes in particular. One of our graduates is already a missionary of the Indian Missionary Society and another will soon be, not to mention those who are serving the Church of Christ as pastors, teachers and professors.

The real founder of this College is the Lord Jesus Christ, for this College is one among the myriads of manifestations of the example and spirit of Christ in the world. See the Divine-human Son of man as He pressed on ahead of His disciples with His face "set" toward Jerusalem, the place of His cross. See Him as He prayed in agony in Gethsemane, His soul "exceeding sorrowful even unto death," and hear Him say "Not as I will, but as Thou wilt." And re-

*The depressed
Classes of India*

FORMAN CHRISTIAN COLLEGE

member that it is because of Gethsemane and the Cross that we are here to-day. The Lord Jesus Christ is the true founder of this institution, but under Him stands as the first in dignity in connection with its foundation the strong and foreeful personality of Dr. Forman. It was because he was mastered by the power of the Cross of Christ and soundly converted unto God, that he was able to resist the solicitations of those nearest and dearest to him and to set his face steadfastly toward India, because the Master called. Thus this College in its very foundation stands for self-sacrifice and the spirit of absolute loyalty to God and His Christ. Only as it maintains and inspires this spirit, can it worthily serve the Indian Church and contribute to the coming of the Kingdom of God. It is our prayer and confident hope that it will be so, and that the second quarter of a century in the spiritual history of the Forman Christian College will be to the first, as perfect manhood is to the immaturity of youth. The spirit and example of Christ abides the same, and the message of St. Paul to the Corinthians has permanent validity and power of inspiration: "Ye know the grace of our Lord Jesus Christ; that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich."

*Personality of
Dr. Forman*



THE REV. J. C. R. EWING,
D.D., LL.D.

PRESIDENT OF FORMAN
CHRISTIAN COLLEGE AND
VICE-CHANCELLOR OF
THE PUNJAB UNIVERSITY

THE PRIZE DISTRIBUTION AND HISTORICAL ADDRESS.

March 3rd, 1911.

Introductory Remarks by the President.

This is an occasion of a significance greater than that of an ordinary Annual Prize-day. We review not one year only, but all the years that make up a quarter of a century. In view of this fact any extended account of the past twelve months will be omitted, in order to make place for a review of the larger period.

The number of students in attendance is large, and would have been much larger, but for our resolve to limit our enrollment to a number proportionate to our capacity in the matter of lecture rooms and hostel accommodation. Many applications for admission were refused, and yet our numbers reached a total of 434 in the month of May.

*Total Number of
Students in 1911*

Of those who appeared in the University Examinations 5 passed in the M.A., 40 in the B.A. and B.Sc., and 43 in the Intermediate. In the University Sports Tournament the Athletic Trophy was again won by this College, while in football, cricket and gymnastics we were obliged to be content with the second place.

The Staff has worked with great fidelity and efficiency. A measure of enthusiasm in study and in play has characterized the student body as a whole, and, in general, we have had a good year. The following gentlemen have this year contributed to our Prize Fund, a very material share of the funds required for the purchase of the prizes which you, the Chairman, will shortly be asked to distribute: Sheikh Ruku-ud-Din, M.A., the Honourable Mr. Shadi Lal, Rai Bahadur, the Honourable Mr. Muhammad Shafi, Khan Bahadur, Pandit Lakshmi Chandra, B.A., Mr. P. M. Lal, M.A., Sheikh Gholam Sarwar, B.A., Lala Bhiwani Das, B.A., LL.B., Lala Moti Sagar, B.A., LL.B., and The Graduates' Association. All of the above are old students of the College.

*Contributors to
the Prize Fund*

FORMAN CHRISTIAN COLLEGE

The year is marked by the completion of a new Science building which provides us with what was lacking in the departments of Physics, Chemistry and Biology. At the close of this exercise, you will be invited to repair to the spot and be present at a very brief opening service, when you will be able to inspect the building and to rejoice with us over its completion. As has been stated we commemorate today the completion of 25 years of existence as a College. It is with very great pleasure that I now present to you one who was present at the beginning and did more than any other to make that beginning a successful one; and not only this but throughout many years, laboured with splendid effect for the students who gathered here. Ninety years ago today was born that devoted man in whose honour the College bears its name; and so while we think and speak of the things of the past quarter-century, we commemorate the life and work of Dr. Forman on this, the anniversary of his birth. Mr. Chairman, with your permission the Rev. H. C. Velte, M.A., who was Dr. Forman's associate in the establishment of this institution in 1886, will now address this assembly.

*Opening of
the New Science
Building*

THE STORY OF FORMAN CHRISTIAN COLLEGE.

1886-1911.

BY REV. H. C. VELTE, M.A.

The progress of education in India since the beginning of British rule might be marked off by the following three stages: First the Missionary, then the Government, and then the people. A missionary on leaving his home to go to a new field was asked what he proposed to do on his arrival, and he replied, "I am going to open three schools." Being still further questioned to explain this statement, he said, "I myself will start the first school; the Government ere long will follow my example and establish the second; and lastly the people, as soon as they come to appreciate the benefits of education, will open the third."

*Three Stages
of Educational
Progress.*

That country may have been some part of India, and the missionary probably was a Scotchman and a Presbyterian; for Scotland has been from time immemorial the very El Dorado of higher education, and the Presbyterian, be he Scotchman or American, is a born educationist, who is apt to look upon Missions, and justly so, as pre-eminently *educational* work. The ministry of this Church has always and everywhere been an educated and an educating ministry. The School and College are a part of her machinery for the evangelisation of the world and the establishment of God's Kingdom among the nations of the earth. No wonder, then, that Scotchmen and Presbyterians have been the pioneers, and still continue to be the foremost leaders of educational work in India at the present day.

*Presbyterians
Pioneers in
Education.*

Someone has called Macaulay the "Columbus" of Indian education, but wrongly so; for great as were Macaulay's services in this as in other respects, he was no "Columbus." He was neither the first to point the way, nor was he a toiler in the field. The idea to educate the people of India through the medium of the English language and of Western literature was first conceived by Dr. Duff, and the work had been earnestly begun by him four years before Macaulay reached India, or dreamed of his academic minute on the subject. On July

*Dr. Duff the
"Columbus" of
Indian
Education.*

FORMAN CHRISTIAN COLLEGE

13th, 1830, Dr. Duff opened the first English school in the city of Calcutta, the intellectual centre of the most intelligent and most susceptible race in India. Ram Mohun Roy, the founder of the Brahmo Samaj, and, perhaps the only Hindu of that day who had obtained a thorough English education, was his helper in the bold undertaking. Such was the success achieved by this school within a very few years that the event marks a new departure in educational work in India, revolutionizing, as it did the whole educational policy of the government of India.

*An American
Pioneer in
Educational
Work.*

Eighteen years later, that is to say, early in January, 1848, another pioneer of educational work in India landed at Calcutta, also a Presbyterian, but an American by nationality, and a Kentuckian by birth. It was his privilege, so Dr. Forman tells us, before starting on his journey northward, to spend a few days in Calcutta, and so to become acquainted with that great leader of men. Dr. Duff, as well as with his able colleagues. Dr. Duff's personality and work made a deep and lasting impression on the young missionary, and undoubtedly helped to determine his own missionary policy in subsequent years. In November of the same year Dr. Forman reached Ludhiana, and became associated with the Rev. John Newton, the two henceforth to remain close fellow workers throughout life. We may say it was the case again of "Barnabas" finding "Paul," and introducing him into the new field, where the younger man soon came to be the leader and the acknowledged chief.

*Dr. Forman's
Arrival at
Lahore.*

The great Sikh war which led to the annexation of the Punjab, was just coming to a close, and the next year Mr. Newton and Dr. Forman, at the orders of their missionary Council, began work in the city of Lahore. Some years previous to this Maharaja Ranjit Singh had asked the missionaries of Ludhiana to establish a school in his capital, but the conditions on which the invitation was given were such that it had to be regretfully declined. The two missionaries arrived in Lahore on the 21st of November, the journey from Ludhiana occupying ten days, instead of four hours, as at present; and owing to bad roads, and

FORMAN CHRISTIAN COLLEGE

the disturbed condition of the country, involving considerable hardship and danger. The courage and faith of these men were great, but the financial resources at their disposal fearfully small. The Church in America whose representatives they were, was not then as rich as it now is, and could furnish them only with very scant support. Seeing that the success of their enterprise depended largely on the patronage of the English Christian residents in Lahore, the missionaries lost no time in issuing a circular announcing the circumstances under which they had come, setting forth their plan of operations, and soliciting contributions from such as felt an interest in the work. The response came in a liberal contribution of Rs4238/- of which amount Sir Henry Lawrence gave Rs500/- John Lawrence Rs200/-, Dr. Baddeley Rs863/-, and an anonymous friend Rs730/-. Who does not envy these men the privilege of helping to set on foot an enterprise which, as we believe, has done more to shape the subsequent history of the Punjab than almost any other enterprise since British occupation?

*Support of
English Christian
Residents*

With this generous aid from the Christian public at Lahore the missionaries were enabled to carry out their plan and on the 19th of December, 1849, they commenced their work by opening an English school in their own house, a building since occupied by the Lahore Tassil. Only three boys were bold enough to have their names enrolled as pupils, all of them Cashmiris, and two of them previously pupils of the Mission School in Ludhiana. Pice had to be given to the boys to encourage them to attend. After two months, however, the attendance had increased so much as to make it necessary to look for a larger place. Happily a soldier's chapel, built by a Christian gentleman at his own expense, was placed at the disposal of the missionaries, and in February, 1850, the School was removed to it. The following year this friend transferred his right in this building to the Mission, and it was Dr. Forman's intention to enlarge it, so as to accommodate the still increasing numbers. In the meantime two vernacular schools and a branch English school had been opened in the city. Finally in

*Rang Mahal
School Begun.*



NEWTON HALL—The Home of Eighty Hindu and Eighty Mohammedan Students

FORMAN CHRISTIAN COLLEGE

1853 a house near the centre of the city, known as the Rang Mahal, was purchased from the Government, and the main school, which until then had been held outside the city, as well as the branch schools were removed to it. From this place the School received its name, and there it still remains. At the close of the first year the attendance had increased to 80 boys, of whom 55 were Hindus, 22 Mohammadans, and three Sikhs, the Sikhs being the slowest to avail themselves of the new opportunity, believing as they did that it was a far nobler thing for a man to learn to wield the sword than to learn to wield the pen.

Such were the small beginnings of English educational work. As in Calcutta so in Lahore the attempt met with unqualified success. In 1864 Dr. Forman had one main school, twenty branch schools, and one adult night school, with an enrollment of 1,800 pupils. That year the Government College of Lahore was established, and the missionaries, who had been the first in the field, realized the necessity of completing their educational system by raising the school to the status of a College. The three Presidency Universities had recently been established, and it seemed to many as if a new era in India's history was about to begin. One of the missionaries thus described the situation: "In its remotest provinces India is beginning to vibrate with a new life. The torpor of ages is fast passing away, and throughout the length and breadth of the land there is everywhere in progress a great intellectual awakening. What India needs is an earnest zealous body of men filled with the love of Christ, to take the lead in this movement. The revolution is no longer imminent; it has already begun. Shall this influence be for good or for evil? Shall it bring men nearer, or shall it thrust them farther from the Kingdom of God? It is for us to decide. Who else shall care for these things? It will be sad indeed for India, if her missionaries hold themselves aloof from this movement."

Dr. Forman was not the man to hold himself aloof. Having obtained the approval both of the Mission and of the Board in America, he took another forward step by adding a College department to the High School in Lahore. In

*Success of the
Enterprise
1849-1864.*

*First Attempt
to Establish
a College.*

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1864 a first year class was opened, consisting of eight students. Each succeeding year a new class was added, until in 1867 all the four classes of an Arts College were in operation. Among those who took part in the teaching work of those early years were the Rev. K. C. Chatterjee, D.D., now President of the College Board, the Rev. W. J. Morrison, Rev. John Newton, and his son, Rev. C. B. Newton, D.D. The time, however, was not quite ripe yet for so great an enterprise, nor were the resources of the Mission equal to the task. Among the many difficulties encountered one of the most serious was the prevalence of sickness. Lahore must have been far more unhealthy in those days than it now is, judging from the reports of the missionaries, who frequently refer to this difficulty, which made it impossible to maintain anything like regularity in the work, and caused frequent breakdowns both among students and teachers. Then in 1866 a panic seized the student-body, caused by the baptism of three pupils of the High School (one of these was the Rev. P. C. Uppal), on account of which the attendance in the College fell to seven students. But the most serious difficulty was the inability of the Mission to provide an adequate teaching staff. What made matters still worse was the absence of Dr. Forman, who in 1866, after a service in India of nearly twenty years, was compelled by ill-health to leave for America, where he remained until 1869. A worthy successor was found in the person of Rev. A. Henry, but just as the tide was beginning to turn, Mr. Henry was stricken down by cholera, and the College was left without a President. The following year Dr. Forman returned, but, finding that the Mission was unable to give him a single assistant for the work, he was compelled reluctantly to close the College.

*Arts College in
full operation 1867*

*Fruits of this
Early Effort.*

This early effort, however, though brief and feeble, was not, by any means, a failure. It helped to prepare the way for the establishment of the permanent institution in later years, and it also produced some splendid immediate results. Two students passed the B. A. examination in 1869, and four others the examination in First Arts. Among these G. S. Lewis, Esquire, and Rai Bahadur

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Pandit Prem Nath rose to positions of honour and responsibility. Speaking for the Presbyterian Church in the Punjab I may say that had the College done no more than to give to the Church and to the people of the Punjab the life and service of George S. Lewis, the effort would have been well worth all the sacrifice it involved, and even more.

Though it became thus necessary to close the College, it was nevertheless hoped that this would only be temporary, and that ere long the men and money would be found to enable the Mission to re-open it. These hopes, however, were not fulfilled. Twice within the next three years the subject of resuscitating the College was brought up for discussion at the meeting of the Mission, and appeals for the necessary funds were addressed to the Christian public in America, but they met with no response. Again in 1881 a resolution was adopted re-affirming the importance of establishing a Christian College in the Punjab, but believing its resources to be inadequate for the task, the Mission urged the Church of Scotland to undertake it. Dr. Forman in the meanwhile devoted his time and energy to the strengthening and building up of the Rang Mahal School, which he came to regard more and more as his life-work. Here he felt there was still much to be done; and he was willing to work within the humbler sphere, and to leave it to younger men than himself to undertake the new task of establishing the higher institution, which after all would have to be built upon the foundation that he had laid. It takes a wise master-builder to lay the foundation; the erection of the superstructure, though more imposing, is often a less difficult task.

An interval of seventeen years passed, and the College which was closed in 1869 remained little more than a memory. Certainly not enough remained of the earlier institution to justify us in saying it was resuscitated. Forman Christian College, whose twenty-fifth anniversary we celebrate today, dates its existence from the year 1886, and is an entirely new institution. And we must not forget to mention the name of the man to whom belongs the honour of in-

*The Interval
from 1869-1886.*

*The New
College
Established
in 1886.*



KENNEDY HALL

This Building, for the use of Christian Students, was erected through the liberality of Miss Mary L. Kennedy of New York

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augurating it. In an embryonic stage the College began its first existence not in Lahore, but in Ludhiana, where in 1885 the Rev. J. M. McComb started an F. A. class of four men, who formed the nucleus of the first College Class of fifteen, collected in Lahore the following year. Mr. McComb soon realized that Lahore was by far the best place for such an undertaking, and he at once decided to urge the Mission to establish a College in Lahore, arranging, in the event of this being done, to transfer his students to that place. Not a few members of the Mission, remembering the discouragements and difficulties of the earlier effort, were doubtful of the scheme, and these had first to be won over, before the College could be successfully launched. The meeting of the Mission in November, 1885, is one not to be forgotten. It was held in Lahore, in an old building on McCleod Road, known as the Baitullah, which for many years served as a place of worship for the Naulakha Church, a building which, like many other historical land marks of Lahore, has long since disappeared. It was in this Church that Mr. McComb rose to read a paper in the presence of the Mission, in which he set forth the reasons for establishing a Christian College in Lahore with such clearness and force, as to carry every member of the Mission with him. In June, 1886, the present College saw the light of day in the same building in which the earlier institution had carried on its work for five years. If any of us in those days should have visited the Rang Mahal, and looked at the fifteen young men, who were reading for the University examinations, seated on low wooden benches in a small dingy room at the back of the building, that any university visitor in these days would have condemned as utterly unfit for such a purpose, who of us could have imagined that in twenty-five years the magnificent institution which we see before us today would grow out of this insignificant beginning?

The history of the College from this time on to the present day may be divided into three periods, the first extending from 1886-1890, and the other two covering respectively the decades from 1890-1900, and from 1900-1910. The

*College Started in
Ludhiana*

*History of the
College Since
1886:
Three Periods.*

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first is the period of imperfect beginnings; the second the period of growth and expansion; and the third the period of strengthening and perfecting, the period of work which may be described as intensive rather than extensive.

*First Period:
1886-1890.
The College in
Its Infancy.*

During the first four years the College was in its infancy. It was a time that called for faith and courage and firmness of purpose. Many difficulties had to be overcome and ways and means found to make the enterprise a success. The time, however, was favourable for such an undertaking. Education in the Punjab had made considerable progress, and the Government College, which was as yet the only institution for higher education in Lahore was having an overflow of students, for whom it was necessary to make some provision. Hence the Government was all the more ready to encourage the new enterprise, and as soon as it was started, gave the college their hearty support. And not only had we the sympathy of the Government, but also of many Christian friends, and of not a few non-Christian friends as well. When soon after the work had been begun, certain arrangements we had made fell through, two Christian gentlemen of Lahore, Dr. Caleb of the Medical College, and the late Professor Goloknath Chatterjee, came to our assistance, and taught some of the classes free of charge, a kindness which has not yet been forgotten. And there were other friends in higher positions, such as Col. W. R. Holroyd, then director of Public Instruction, and Sir Charles Aitchison, at that time Lieutenant-Governor of the Punjab. And so the College passed safely through its critical stage, and at the end of four years had already grown into a healthy, vigorous institution, giving promise of the great things it was to accomplish in the future.

*Removal from
Rang Mahal to
Rented
Buildings.*

The College having been started, it became necessary to secure a site and erect suitable buildings. Until these were obtained, temporary arrangements had to be made. So long as there was only one class in the College, room was made for it in the Rang Mahal Building. But this building was already overcrowded with its own classes, nor was the city a desirable locality for a Collegiate institution. Thus at the end of the first year a removal became necessary.

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first to a house near the Bhati Gate, opposite the Mela Ram Mills, and a few months later to a house in Old Court Street, owned by Mrs. Arratoon, situate within the present premises of the D. A. V. College. Finally in 1889 the College found its own home in the buildings in which we meet today.

On 1886 the Bengal Bank had already obtained its present site; Mul Chand's shops were in process of erection, while the land which lay between was still unoccupied. It was a valuable site even in those days, especially for commercial purposes, and a rich gentleman in Lahore was already negotiating for its purchase, intending to extend the line of shops from Mul Chand to the Mall. We were just in time to forestall this; our application for the site met, however, with considerable opposition. Other sites were suggested, one close to the Medical College, in a locality objectionable because of its insanitary surroundings, another close to the Badshahi Mosque, near the Taxalli Gate, equally objectionable on the same as well as on other grounds, and a third in Naulakha, consisting of a triangular piece of land, since occupied by the Cathedral Orphanage, altogether too small for our purpose, and too far removed from the educational centre of Lahore. It was urged that the site for which we had applied was too valuable to be given to a private body for educational purposes, that the College would be in too public a place, and in too close proximity to the residential part of the station, that Government itself might need the land for public buildings; but Sir Chas. Aitchison overruled all these objections, ordering that in recognition of the services rendered by the American Mission to the cause of education in the Punjab the site should be given to the College at half its appraised value. A grant of Rs.30,000 for the main building and for a students' hostel was sanctioned at the same time. Two years previously the College had received an annual maintenance grant of Rs.3,600/-. In 1889 the buildings were completed, and were formally opened by His Excellency the Viceroy of India, Lord Lansdowne, during his visit to Lahore.

*Site Secured
and Buildings
Erected.*

Thus at the end of the first four years the College was in possession of its

*Results of the
First Period.*



THE PRESIDENT'S RESIDENCE

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own building, and fairly well equipped for its work, all the four classes being in operation up to the B. A. degree. It had already won considerable success in the University examinations, enjoying the confidence of the Government as well as of the public. Its attendance had increased from 15 students to 136; its expenditure had risen from Rs.4,480 to Rs.20,920, and its income from fees from Rs.240 to Rs.5,000/-. In short the success it had achieved thus far exceeded the highest expectation of its friends.

The period which now follows, and which covers the decade from 1890-1900 is one of continuous and uninterrupted growth and expansion. From year to year the attendance increased, until in 1900 it reached 311, a number never dreamed of as possible by those who saw the small beginnings in 1886. The amount received in fees had risen in 1900 to Rs.18,887, and the annual expenditure to Rs.33,122. At the end of this period 236 students educated in the College had passed the B. A. examination, and 424 the Intermediate examination. Before the close of this period recitation rooms and hostels had again been outgrown, and alterations and additions had to be made. Four new class rooms were built, as well as a Science room, and also Kennedy Hall, our hostel for Christian students. It was in 1890 that Miss Mary L. Kennedy of New York visited the College and became so deeply interested in what she saw that she decided to commemorate her visit by a gift of Rs.10,500 for the erection of a hostel for Christians. She has ever since been our most liberal friend, and not only has she provided the funds for Kennedy Hall, but also for four College class rooms. In addition to all this she has given within recent years no less than \$4,000 (Rs12,000) to the Endowment Fund.

*Second Period:
1890-1900.*

The large attendance which the College enjoyed during all these years was a clear proof of its popularity and its success; a still further proof is seen in the honours gained by the students in the University examinations. Some of the classes indeed covered themselves with glory, and it is a question whether in recent years these achievements have been surpassed. The class of

*Honours in
Examinations.*

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1892 deserves especial mention, containing as it did the famous record-breaker, Ruknud din, as he has been fitly called. Out of 13 students who took the B. A. degree that year from the College, one stood in the first division, the only one in that division from the whole province; and 8 others were placed in the second division. The B. A. class of 1893 did almost as well, and these successes added not a little to the popularity of the College.

*Victories on the
Athletic Field.*

On the athletic field also the College won for itself an honourable place. In 1896 Sir William Rattigan on relinquishing the Vice-Chancellorship of the Punjab University, offered a handsome cricket shield as a trophy. The Forman Christian College Cricket Team was in those days by far the best College Cricket Team in the Punjab, and three years in succession it won the cricket trophy for the College. Ata Mohammad, Into Singha, B. C. Ghose, and J. C. Ghose were the acknowledged heroes of those days, and their achievements are still remembered. The athletic trophy was also won three years in succession, and finally in 1899 the football trophy came for the first time into possession of the College.

*Graduates'
Association and
Department of
Biology.*

In closing our review of this period two more events of considerable importance need to be mentioned. The first of these was the inauguration in 1896 of the Graduates' Association, the first association of that kind in the province. The other was the opening in 1898 of a department of biology and botany, by which provision was made for the preparation of students for the new Science degrees of the Punjab University. The Forman Christian College was first to teach these courses, and in 1902 two of its students obtained the degree of B. Sc.

*Growth During
the Last Decade
1900-1910.*

It remains for me now to give some account of the last decade, extending from 1900-1910. My connection with the College as a teacher ceased in 1903, yet my interest in it has continued as before, and as a member of the Board of Directors and as an occasional visitor I have had opportunity of studying the work of the College during these years and forming an opinion as to the character of this period. It is undoubtedly the crowning period of the 25 years under

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review. Like the preceding decade it is marked by continuous growth and progress. In 1900 when the enrollment had reached 311, it was thought that this must be the limit, and that the time had come when the work must be made intensive, not extensive; henceforth we must strengthen the stakes, rather than lengthen the cords. But in spite of all our efforts to set limits to this outward growth, the attendance still continued to increase, until (at the present day) it has risen to 429, the highest number thus far reached, while the fees of the last year amounted to Rs.31,393, and the current expenditure exclusive of buildings to Rs.62,113. Again class rooms and hostels became overcrowded, and in order to provide for the larger numbers and the growing demands of the College, old buildings had to be completely altered, and several new large buildings erected. Thus the Hall in which we meet today has been rebuilt and enlarged to fully double its original size; also several classrooms were added, the alteration and enlargement costing no less than Rs30,000. Still more extensive were the building operations undertaken for the purpose of providing residential quarters for students. In 1901 the Abbey property was purchased for Rs14,000. and Newton Hall was built at a cost of Rs54,000. And to-day we are invited to be present at the opening of the Chatterjee building, a large and well appointed Science Hall, erected during the past year at a cost of Rs40,000. We must not forget in this connection again to express our gratitude to the Government and to the University of the Punjab, through whose liberal aid many of these things have been made possible. And so today instead of the dark, unattractive room in the Rang Mahal where the College began, it is our privilege to meet in this beautiful hall and to see around us this magnificent pile of buildings, representing a value, apart from the land, of no less than Rs250,000.

An important step forward was taken in 1901 when an M. A. class in English was opened, followed by the opening of a similar class in Mathematics in 1903, and of a class in History in 1907. The number of alumni who have obtained the B. A. degree from the Forman Christian College has increased nearly

*M. A. Classes
Opened.*

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threefold during the last ten years, and now is 614; 48 have obtained the M. A. degree, while 1,109 have passed the Intermediate examination in Arts and Science.

*Intensive
Work.*

But the special feature of this period is not to be sought in this outward and visible growth and expansion, but rather in the character of the work done. It is work of a higher and better kind, intensive rather than extensive, more thorough and more advanced, approaching more closely the work done in an English or American university. This is progress of the highest and truest kind, and we are glad that in every department of the work of the College signs of such progress may be seen. The labours of the University Commission have probably contributed toward this result, but it was sure to come soon in the very nature of things. In no department has this progress been so great as in the department of Science, but we have no time to speak of this in detail. Other instances of the same progress may be seen in the introduction of the tutorial system, and of intercollege lectures for the M. A. courses, also in the improvements made in the residential system, especially since the erection of Newton Hall, to which reference has already been made. And finally I must not forget to refer to the efforts made in recent years to enlist the students in social service, in which again, as in so many other things, Forman Christian College led the way.

*A Wonderful
Record.*

It is a wonderful record, the record of these past twenty-five years, and as we think of all that has been accomplished, we cannot but say, "It is the Lord's doing and it is wonderful in our eyes." We should not have thought it possible twenty-five years ago. What has been the secret of this success? How has it all been done? My answer is:

1. Through the earnest and faithful labours of the Staff.
2. Through the no less earnest and faithful labours of the students.
3. Through the efforts of the alumni, who after graduation have striven to illustrate in their own lives the lessons learned in College, and have sought to

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realize the ideals set before them by their teachers.

It goes, of course, without saying that all this success could never have been attained without the untiring and self-sacrificing efforts of the President and his assistants. No other College in the Province can point to such a corps of earnest, enthusiastic teachers, who stood and laboured together for so many years inspired by one common motive, and striving to accomplish the same common end. At a public gathering in 1903 it was pointed out that of the staff then at work five had served together in the College almost since its opening in 1886; two since 1888, one since 1894, and another since 1896. And His Honour Sir Charles Rivaz remarked that this was a guarantee not only of continuity in method and organization, but also in the formation and handing down of traditions and ideals, which so strongly influence the mind of the student. I need not mention the names of these workers, for they are known to all. But I cannot pass on without at least referring to the valuable services of our short-term men, who began to come into the College in 1899. The first of these has since permanently joined the Staff, an example we hope others will follow—and is now Vice-President of the College; others have come and gone; others are with us still, and each of them has made his impression on the work, enriched the life of the College with some special gift, brought with him new ideals, and a new inspiration, a new enthusiasm, which has cheered the hearts and quickened the life of the older members of the Staff. Also five of the members of the present Staff are graduates of the College, and their presence with us to-day, and the record of their work in recent years gives promise of the day when this College shall be entrusted to the Indian Church, and be manned largely, if not entirely by a Staff of Indian teachers.

But in order successfully to carry on an institution such as this, not only does it need earnest, faithful and efficient teachers, but also wise and able leadership, and in this respect also the College has been most fortunate. During that long period of preparation from 1849-1886 the educational work of the Presby-

*Labours of
the Staff.*

*Dr. Ewing's
Presidentship.*

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terian Mission had such a leader in the man whose name the College bears, a man whose personality and influence are still felt throughout the whole Province; and when he was forced to retire, Dr. Ewing was chosen to take his place, a choice, in which as events have shown we may again see the guiding hand of God. That which qualifies a man for leadership is the ability to draw to himself a strong band of earnest fellow workers, and to hold them together and call forth in them all that is best in service and devotion, and high endeavour, and it is because Dr. Ewing has shown himself possessed of this gift and through the exercise of it has always secured the hearty co-operation of his fellow workers, willing to serve under his leadership for so many years, that his principalship has been such a splendid success.

*What the
Students
Have Done.*

Abundant reference has already been made in this sketch to what the students have done for the College. By their achievements in the classroom, and in the Examination Hall, and on the athletic field, as well as by their general conduct, and by their enthusiasm in recent years to do service for others, they have won for the College a place such as any institution may be proud of. Let us hope that the present generation of students may have the same ideals, and with the greater opportunities enjoyed by them, may do a great deal more. The outside public judges a College by its students; and, in a very large degree, it rests with the students, whom I address today, to make this College great.

*What the
Graduates
Have Done.*

I have not time to speak of what the graduates have done. They are to be found in every part of the Province, and wherever they have gone they have we believe, carried the ideals of Forman Christian College with them. Many of them occupy high positions of honour and responsibility; some are in the service of the Government, others are serving their country as teachers, doctors, and engineers; a large proportion of them have entered the legal profession. Nor have they forgotten the College which has done so much for them. The Graduates' Association is doing much to keep them in touch with their Alma Mater, and the interest they have shown in recent years in the College by giving or endowing

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prizes for students, as well as in other ways, creates in us the hope that the time is near, when they will more fully recognize the debt which they owe to Forman Christian College.

We rejoice today and give thanks to Almighty God for Forman Christian College, and for all that it has accomplished, or rather for what God has done for it, and through it; for it is His doing, not ours; and to Him we ascribe all the glory and all the praise. But now before closing allow me to make a personal appeal and ask you the question, "What will you do?" There still remains much to be accomplished, and it is your privilege to help to bring it about. Not only do we want to maintain the College in its present position, but we must provide against all emergencies, and establish it on an absolutely secure and permanent footing. That can be done only by a Permanent Endowment Fund of no less than \$500,000; and this we have set before us as a goal to be reached during the next ten years. If during those early days, to which reference was made at the beginning of this address, the residents of Lahore out of their limited resources gave Rs4,238/ to enable Dr. Forman to begin this great work, why should it be impossible for you to-day with your larger wealth to give ten times that amount, to enable us to finish what he began? And when you think of all that the enterprise set on foot by these noble men years ago has done for you and for your children, and for the whole Province, when you remember that one-fifth of the young men of the Punjab receive their education in this College, and in view of the great things that Forman Christian College will do in the future, how you should prize the privilege of helping us to accomplish the task we have undertaken to do! And to every one whom these words may reach, we address the same appeal. What will you do to help us raise the Forman Christian College Permanent Endowment Fund?

*What Are You
Going to Do?*

As we look forward to the coming years our hearts are full of hope. We know that the best is still to come. As a Christian, I am an optimist. My millennium, my golden age is not in the past, but in the future. And it is not far,

*The Best Still
to Come.*



LIBRARY AND READING ROOM

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far away, but very near. There are many signs and tokens of its coming. Some of us are straining our eyes to see its approach. And it is our conviction that as in the past, so in the future Forman Christian College will be one of the means by which God will bring about the coming of His Kingdom to India.

THE PRIZE DISTRIBUTION ADDRESS.

BY THE LORD BISHOP OF LAHORE.

The record to which we have just listened of the history of this College during the past 25 years gives rise to feelings of deep thankfulness as one recognizes how continuous has been the progress and how very great the development within that brief period. And as I listened to the history of the development of this College my thoughts instinctively travelled to a sister-institution, with which I have myself been more closely connected. I refer to St. Stephen's College at Delhi, where College classes were commenced by Mr. Alhmtt and myself in 1881, the first class comprising 3 students, while now there stands the fine building of the College which some of you have seen, just within the Kashmir Gate, with upwards of 170 students on its roll.

And the progress of the past years in these institutions has not been confined to the colleges themselves; on the part of the Government, and in the educated public opinion of North India generally, there is a far clearer recognition of the part which they have to play and the value of the services which they can render at the present stage of India's life than was formerly the case. The evils resulting from a system of education in which direct religious teaching has no place whatever, and in which hitherto very inadequate stress has been laid on true moral teaching, have been so great and unmistakable that men have learned to value more highly these colleges in which the lips of the professor are

*Recognition by
Government and
Public Opinion*

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not in the least fettered in these matters, and in which the whole education is quite frankly based on religious and moral teaching. In all of this there is abundant cause for us, who have watched this development for so long and who are now drawing near the end of our service, to thank God and take courage.

The Responsibility of Students

And I would specially appeal to the present students of this great College to strive adequately to recognize the greatness of the inheritance, the splendour of the opportunities, on which they have entered, and to make a worthy use of them. Remember that opportunity always means responsibility; the one cannot possibly be divorced from the other; and if I am right in believing that the benefits of the education which is given in this College, and other similar ones, are so very great, then the responsibility which rests upon you who are sharing those benefits is correspondingly great, and I most earnestly hope that you, students of the Forman Christian College, will recognize this.

In the few minutes that are at my disposal I will select three points in regard to which I sincerely hope you will thus rise to the greatness of your position and add lustre to the name of your College.

1. Be sure that you translate the knowledge you here acquire into action. A special danger of students, not in India alone but all the world over, is that of taking delight in acquiring knowledge in a purely intellectual and academic way, and failing to bring that knowledge to bear on the problems and opportunities of their every-day life, but living a kind of double life, being one thing in the classroom and quite another in the street or in the home.

But to act like this is really fatal to your life as students, as well as to your life as sons and citizens. Life cannot thus be divided up into watertight compartments. Knowledge is given us as the basis of action and in order that it may be translated into action; and no knowledge, at any rate of the best and deepest kinds, is really our own till we have thus assimilated it and made it our own by acting on it. We say "knowledge is power," but remember this is true only of *applied* knowledge, of knowledge that has been made genuinely our own

Only Applied Knowledge is Power

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by being acted on. I have said that this danger is not one peculiar to India but one which besets the student life always and everywhere; but it is probably also true that the temptations to err in this way which beset students in India at the present time are peculiarly great. Much of the knowledge which you acquire in a College like this necessarily suggests to you ideals of life and standards of conduct which conflict at not a few points with what is customary in the society in which you live. I do not for a moment ignore or minimize the tremendous difficulties of the position in which you are thus placed, but none the less I am bound to indicate to you the danger to which you are exposed, for if having genuinely accepted, in heart and conscience and mind, one standard of life and conduct in the classrooms, you then go home and acquiesce in a wholly different and contradictory one in your home life, you dishonour the knowledge you have acquired, you degrade yourself and you inflict as serious a wound as possible on your character. Will you not then strive to respond to the great call of the poet:

“This above all to thine own self be true”—true to your deepest convictions, true to your best knowledge, true to the promptings of your own conscience.

“Thou wilt not then be false to any man.”

2. Remember that what you have learned you hold in trust for others in order that by it you may be the means of raising the general level of the community to which you belong. In each community, at any rate in India at the present day, only comparatively very few persons can obtain the education which you are enjoying. How then are you going to regard the position which you occupy? Will you think of it as a chance of climbing over the heads of others, as a means whereby you may make your own life more easy, soft and comfortable at the cost of others, or will you remember that it is a splendid trust which has been committed to you in order that you may be a help to many who are less fortunately situated in life than you are yourself, and may lift them up also to a higher level? I suppose it is not too much to say that hardly any

*The Education
Here Gained is a
Sacred Trust*



THE COLLEGE GYMNASIUM

FORMAN CHRISTIAN COLLEGE

test of the real moral strength of a community, and of its capacity to make a real contribution to the moral progress of the race, goes deeper or can be more entirely trusted than that of asking how far the average life and standpoint of its educated men attains to the higher of these two levels, or how far it sinks to the lower. Remember too, that nothing will enable you to get so keen and fine a delight for yourself out of your knowledge as thus to use it on behalf of others, for it is quite certain that unselfishness is the greatest joy of life, and the man who thus uses for others the knowledge he has attained gradually finds in it himself depths and beauties and powers of which before he had scarcely dreamed. And here again I think there can be no doubt that, while the principle I have tried to indicate applies to students all the world over, there is peculiar scope and need for its application in India at the present time. You students know far better than I do the condition of the home and social life in which you move, and I cannot doubt that in those circumstances you recognize abundant scope and most crying need (to suggest just one direction, shall I say, in connection with the position of women, their education, etc.?) for thus dedicating to the service of your community the life, the principles and the knowledge to which you have yourselves attained. This is one reason why it is such an immense pleasure to me to know that the great cause of social service is at the present time receiving so much attention both in this College and in the Delhi one.

*The Great Cause
of Social Service
for India*

3. Lastly, will you do your very utmost to let the years you spend in this college be a bond of most real and permanent union between all, of whatever caste or race or creed, who are reading with you in it. The commonwealth of books, the fellowship of learning, have at various times and in various countries meant a great deal and proved of immense value. It would be difficult to mention any place where they have a more important service to render or one that is more urgently needed than in India at the present time, for the very bane of Indian life and one of the most fatal impediments to its upward

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progress are the endless cleavages, social, religious, racial, of almost every kind which can be imagined, by which its life is rent asunder. It is impossible to exaggerate the injury done to a national life by such a state of things, and I speak of what I know, for I am an Irishman myself, and the bane of that country also has been its religious divisions and dissensions which, though not going nearly so deep or working such irreparable injury as those of India, have yet inflicted, and are still inflicting, woeful injury on that delightful land.

What the state of things is here in India, and how terribly deep is the injury of it, you know yourselves far better than I do. But surely it is to colleges like this that we may best look for improvement in this respect, for here you stand shoulder to shoulder, Hindu, Mohammedan, Christian, all together, you attend the same lectures, you imbibe the same high ideals and standards of life and conduct, you share the same sports, you mix together in every possible way; you have the opportunity, and I most earnestly trust that you avail yourselves of it, of making some of the deepest and most lasting friendships of your life, regardless of these grounds of separation to which I have referred. I entreat you therefore to cultivate to the full the spirit of brotherly union, of deep and hearty mutual respect and affection with as many as possible of your fellow students during your years in this College. In few ways can you render a truer or more valuable service to the country than you can in this way. I believe myself, with an entire conviction, that a higher and more glorious future is dawning upon India than any that she has known for many centuries past; but if it is to arrive, to be realized, these woeful divisions and cleavages must be healed. We look in special measure to you, and to students of other colleges similar to this one, to render this splendid service. May God give you grace to render it.

To these three ideals then I call you; to the translating of knowledge into action, making it effective in every department of life, and—at whatever cost—being true to yourself and to what you know to be right and true; to the

*Cultivate the
Spirit of Brotherly
Union*

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recognition of the privileged position which you occupy as a great trust which you hold in behalf of all your fellow-citizens, and the increasing and unselfish effort to make it contribute to the uplifting, the brightening and strengthening of as many lives, in addition to your own, as you can possibly reach; and to the healing of the wounds, the divisions and the animosities which have wrought such frightful injury in this land, by a spirit of deep and strong union, based on mutual understanding and respect, growing naturally out of your years of common study in this college. Only be true to these ideals, in such measure as may be given to you, and you will worthily carry on the great traditions which are already gathering round the name of the Forman Christian College, and you will add still further lustre to them.

*Sustain the Great
Traditions of the
Past*



OPENING OF THE "K. C. CHATTERJEE SCIENCE BUILDING"

THE K. C. CHATTERJEE SCIENCE BUILDING.

Following the prize distribution, guests and students went to the quadrangle formed by the science buildings, two sides of which had just been completed by the two-storied "K. C. Chatterjee Science Building." The name is in honor of the venerable chairman of our board of directors for twenty-five years, the ex-moderator of the Presbyterian Church in India, and the one on whom the University of Edinburgh recently conferred the degree of Doctor of Divinity.

The new science building contains lecture rooms and professors' private offices for physics, chemistry and biology; and adequate laboratories for physics and biology. These, with the old chemistry laboratory, complete our science equipment. *Complete Equipment Lecture rooms and Laboratories*

The building was formally opened by Dr. E. M. Wherry, after which refreshments were served in the Science Quadrangle.



A GROUP OF PROFESSORS, STUDENTS AND GRADUATES—CHRISTIAN

THE CHRISTIAN GRADUATES' DINNER.

By DR. S. K. DATTA, '01.

The semi jubilee celebrations were brought to a close with a very successful dinner to which were invited the Christian students of the College, both past and present. The professors of the college and a few other friends were also present at the function, which was held in the main portion of the hall. Nearly sixty people sat down to dinner. A large number were old students, some of whom had traveled long distances to be present that evening. Mr. Rallia Ram of Amritsar, made a very happy after-dinner speaker. His reminiscences of the years when he was a student were highly entertaining and were only equaled by the strong plea he made for more concentration upon the Christian students entrusted to the college. *Reminiscences of Student life*

The pleasure of meeting and hearing old friends had its counterpart in the solemnity of the occasion which brought before the minds of many present thoughts of the church in the Punjab—it was in fact a gathering of its present and future leaders who had come together as an act of thanksgiving to God for all the college had done for them, an expression of the appreciation of the work of “up-building” during the last twenty-five years and even more. Three years after Dr. Forman arrived in India the Indian Christian Church did not number more than 98 souls all told; today there are nigh upon 90,000. The Christian Church needs leadership and to that call the college has desired to respond.

One of the after-dinner speakers sought to enumerate some of the results achieved—and here are some of them. The first Christian member of the Provincial Civil Service was a graduate of the college and by a curious coincidence the latest recruit was one of us, the only Christian with a legal degree from the Punjab University had his education in the Forman College. The first Punjabi Christian graduate to enter the Indian Medical Service is another of our number; and thus it is possible to enumerate our successes. For all such, *Eminent Christian Graduates*

FORMAN CHRISTIAN COLLEGE

*First Missionary
of National
Missionary So-
ciety*

as Dr. Griswold told us in his sermon, Christ had become poor that they might be rich! But then there is the other side of the paradox—those to whom the call of example had come, becoming poor even as their Master so as to enrich the world. Our thoughts went out to many such. From our midst had been called the first Punjabi Christian graduate to enter the ministry and also the first missionary of the National Missionary Society. Our triumphs were not extolled in any spirit of vain-glory, but reference to them was necessary to create among us a spirit of fellowship and of confidence which led to thanksgiving and intercession.

As a visible token of our gratitude we resolved to raise Rs1,000 to furnish a small chapel in the college buildings. Subscriptions were called for and Rs400 were subscribed that evening. But this was not the final act, the instincts of the family had been kindled, and Dr. Ewing, who through the years had seen this volume of Christian youth passing through the college, was asked to conduct “family prayers.” . . . And we rose from our knees with the vision of the future before us—an Indian Church richer for the reverence, piety and learning which had their home within our old college. The strains of the hymn just sung were still in our ears.

Oh! spread Thy covering wings around
Till all our wanderings cease
And at our Father’s loved abode
Our souls arrive in peace.

Such blessings from Thy gracious hand
Our humble prayers implore,
And Thou shalt be our chosen God
And portion evermore. Amen.

ENDOWMENT

AN ENDOWMENT WOULD ENABLE US TO:

1. Maintain the present position of the college as one of the leading institutions of the Province.
2. Provide against serious financial difficulty, such as is, at any time likely to occur as the result of a sudden decrease in our attendance, brought about by religious or racial antagonism.
3. Preserve the present high degree of efficiency for the benefit of the growing Christian community, even though, owing to either of the causes referred to, non-Christian students should cease to attend.

WE NEED.

Five Indian Christian Endowed Professorships, \$25,000 each.....	\$125,000
Building and land for professors' residences near the college.....	50,000
Two Fellowships for Indian Christian Graduate Students.....	25,000
A Library Building	10,000
A Student Y. M. C. A. Building.....	10,000
A General Endowment	250,000
Total.....	<hr/> \$470,000

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difficulty in granting at least this much that if in every case we could form a true estimate of the greatest happiness of the greatest number, a correct moral judgment would be the result. But our vision is limited and so are *all* our faculties. The best of us cannot ever hope, in this world, to be well informed and wise enough to be able to say in every case what would be conducive to the greatest happiness of the greatest number. With the average man it amounts to nothing more than an Egoistic Hedonism. He rather thinks of the greatest—or perhaps it would be more correct to say, of the immediate happiness of No.1. And if he does happen to go outside his own little self, he will perhaps include in his calculations the happiness of his relatives and kindred or those he is interested in and so not unfrequently he falls miserably short of the true moral standard. The *good* is thus often subordinated to the apparently useful. For instance "Honesty is the best Policy" is a moral maxim based on considerations of Utility. We very often find that people in their zeal to act according to the *best policy* forget that *honesty* is what is meant by it. Even intelligent and well meaning persons fall into this trap. What shall we say, for instance, of the subterfuges and artifices that have sometimes been made use of to shield and protect young converts from their infuriated relatives, but that they are examples of conduct based on short-sighted estimates of utility? Or is it to be wondered at if young men find it difficult to keep straight when they see all round them that those who depend for advancement on flattery, bribery, and all the rest of it, seem to be getting on very well in the world?

It follows then that on the one hand on account of the diversity and defects in our moral judgments, due partly to our fallen human nature and partly to differences of environment and bringing up, we cannot in practice always depend for correct guidance on a rule of conduct whose ethical sanction is based only on the intuitional theory of conscience, while on the other hand our limited faculties and short-sightedness make it difficult for us to take altruistic Utilitarianism as our guide. I am not here criticizing either the Intuitional or the Utilitarian theory of morals. All I have said is that their failure to be of practical use is due to the defects and shortcomings of our nature. And where can we look to for the making up of these shortcomings? On whom can we depend for the correct interpretation of Moral Law? which Moral Law, be it observed is not a variable quantity. It is not different for different countries or nations. It does not change with varying times. It is the same for all and at all times. It is universal and ever-constant. Who then but He whose kingdom is everlasting and wisdom infinite, whose ways are just and true, and whose nature is Love can be trusted to lay it down correctly for all? He in His sovereign wisdom knows exactly what is really conducive to the greatest happiness not only of the greatest number but of the whole universe. If we believe in Him we can trust that His judgments are right and true, and if we love Him we shall obey His commandments. It is *this love* only that can supply the truly efficient moral sanction, or incentive to action, just as a child cannot always understand all the reasons for the commands of his parents and teachers or the utility of obeying them, yet believes them to be all right because he

trusts in the wisdom of his superiors and obeys through love, so we, however, limited our faculties can trust the perfect wisdom of God and obey His will as revealed in religion. Religion, therefore, is necessary and instruction in it, important. But the question is, How are we to teach it? There are those who advocate faculties being provided for each sect to teach its own tenets to the boys of its following. Even granting (for the sake of argument) that each and every religion could serve the purpose, it is difficult to see how the scheme could be put in practice and suitable provision made for the demands of Christians, Muhammadans, Sikhs, Aryas, Brahmos, &c., in one and the same school. I am not of course, thinking of private sectarian schools but only of Government and Board schools where the providing of teachers and the selection of suitable courses would present well nigh insuperable difficulties—especially so in Board Schools, on account of the conflicting interests. But even if we could get over the preliminary difficulties, I doubt very much if the introduction of different elements of religious teachings in one and the same institution would tend to more good than harm. We cannot be blind to the deplorable effects of the country being divided by conflicting religious factions, and I dread to think of the effect on the peace and discipline of a school of introducing in it such disturbing factors. As it is, it is not an easy matter to keep the balance between boys and masters of different communities. Of the many cases that come up I may here instance one. A Muhammadan boy was brought up to me for having copied at a house examination. I sent for his father—a very respectable man to speak to him about the matter—for I think that whenever possible, that is the best way to deal with the moral delinquencies of boys. Well, this gentleman expressed gratitude for my taking an interest in the welfare of his son, but begged to be allowed to ask whether the master who had reported the boy was a Muhammadan or a Hindu! (implying of course that a Hindu master would report a Muhammadan boy falsely out of mere spite). I told him that *that* from my point of view made no difference, and that if he could not trust the staff of the school the best thing for him to do was to remove the boy and to put him into the Islamia or any other school in which he had confidence—and much more in the same strain until I succeeded in making him feel thoroughly ashamed of himself for having asked the question; but I have often wondered how the matter would have ended had there been at that time a Hindu Headmaster in my place.

You will see therefore that I am more than doubtful about the possibility and the desirability of introducing different elements of religious teaching in one and the same school.

So far I have gone on the supposition that each and every religion will do. If, however, we are aiming at the absolute universal good, revealed in its perfection, can we expect to find it anywhere except in *one* religion—and in this conference at any rate, there cannot be two opinions as to what that religion is. To us Christians it is not possible for a moment to think that anything but Christianity can supply the need. But the question is whether it is in any way possible to teach Christianity in State Schools. Government professes neutrality in religious matters,

and does not, therefore, allow any official teaching of religion, but is it impossible to do it unofficially or is it altogether out of the question to hope for any modification in the Government attitude? at first sight the idea of even dreaming of any such modification seems absurd; but to my mind, though it is a very delicate and difficult matter, the case is not absolutely hopeless as at first sight it appears. Let us consider for a moment if there are not any already existing modifications of the Government policy of non-interference with the beliefs and convictions of the people. Take the case of secular education. There was at one time (though it is disappearing now) a not inconsiderable opposition to western learning. Not many years ago I heard a Pandit, much respected by his following, preaching to a large and sympathetic audience, publicly in the most important street of a large town, against the study of English. The idea, that every kind of useful knowledge exists and is to be found in ancient oriental literature, and that the search for knowledge elsewhere is a species of disrespect to the orthodox religion of India, has not altogether died out even now, and yet, in spite of these disapprovals, we see that Government has provided facilities for the spread of western education and is going on doing so increasingly.

Take next the more striking case of medicine. Who can deny that there exists a very considerable amount of prejudice against the English system of treatment and a preference for the Yunani and Vedic system? Evidence is not wanting to show that these likes and dislikes are to a great extent based on religious scruples and convictions, yet, notwithstanding all this, hospitals are kept up, and treatment on western lines, provided by Government. It is true that no one is forced to hospitals or to take European medicines; nevertheless the fact remains that these things are provided for from Public Funds to which indirectly every one contributes, even those who have a decided objection to the European system of treatment. And why does the British Government maintain these institutions? Simply because it believes them to be for the good of the people. Just as a kind father gives his children what he thinks good for them even though the latter be unable or unwilling to appreciate what is given. And what is the result? In time people learn by experience that what is provided for them is good, and are thus beginning to appreciate the same. The old prejudice, for it is nothing but prejudice, is dying out.

I admit that for various reasons the case of religious instruction is not quite parallel with those

I have referred to, and cannot, therefore, be placed on exactly the same footing. Yet, so far as the respecting of convictions and scruples is concerned, the similarity is sufficient to justify a conclusion that it is not altogether absurd to expect Government to be a little more yielding in this direction. If the British Government believes that Christianity is good for the people, it should be admitted in theory at least (though under the present circumstances it may not be quite politic in practice) that a provision for Christian religious teaching would be an advantage.

And when the dream is fulfilled and such provision made, we shall probably find, in time, parents will voluntarily allow their children to attend the religious classes; and the prejudice will gradually though very slowly, disappear. I believe there are

thousands in this country who already appreciate the beauties of the Christian religion, but are kept back from acknowledging it either through sheer prejudice or the influence of their environment. Many an educated Hindu has lost all faith in his own religion and is either quite indifferent to religion or at heart no better than an atheist. He keeps up the outward forms of his religion simply because he finds himself in a society here these are observed. There are many of this kind who, if they could only get over their indifference and prejudice, would take up the cross and follow the Saviour. English literature is full of references to, and direct and indirect quotations from the Bible, that very often during the course of an ordinary lesson it is, not only possible, but absolutely necessary, for the clear exposition of the English text, to enter into a little description and explanation of some Christian doctrine or principle. And on such occasions it does one's heart good to see how most of the village boys and those who have not as yet come under the baneful influence of bigotry and prejudice, take in all that is said approvingly and eagerly. They seem to be actually hungering and thirsting after righteousness. Oh that such could be kept from the blighting influences which tend to deaden the spiritual appetite! There is no denying that people are unconsciously imbibing and assimilating Christian truths and principle; but tell them that what they are taking in is Christianity and you find than at once taking a hostile attitude. Only the other day I heard that in a certain Government institution when the desirability of opening school with a prayer was discussed and some respectable persons were consulted as the best form of prayer they of their own accord, although they were Non-Christians, mark you, suggested the Lord's Prayer; but added that it was likely to be objected to for no other reason, but that it was a "Christian" prayer.

But to return to my point, it would in my opinion be very desirable to open classes for Christian religious instruction, not compulsory but optional that is for voluntary pupils. This although as I have indicated above would not involve any radical change in the Government policy, yet, one has to admit, that on various grounds, would be impolitic and perhaps impossible to do at public expense. But there seems to be no reason why it could not be done by private agency. Would there be any harm—I put it to those who know more about such matters than I—in requesting permission for Missionary bodies to provide teachers for the purpose? Can we not entertain any hope in this direction—especially as the scheme would not mean any expense to Government?

In the case we may hope for such permission being granted, one word of caution is necessary. The teaching provided, must be from the very beginning, be the very best, something for superior to the poor and I am afraid it must be confessed—very often objectionable quality that one sometimes comes across in Mission Schools. Many a good scheme is not only spoilt but brings discredit on its promoters on account of the poor and half hearted way in which it is put in practice. I am convinced that in some case more harm than good is done by the way in which Christianity is presented to pupils in Mission Schools. We want to help people to get over their

prejudices, not by running down their religion but by showing them the beauty of ours. For this purpose it would be necessary to have the very best teachers possible, men of tact, masters of the art and science of teaching—men who are not merely Bible Teachers but who can command respect on account of their general learning—men thoroughly devoted to, and following in the footsteps of, their Master—men who can present Christianity, not in a controversial spirit, but in all its simple beauty. If a sufficient number of such men are not forthcoming we need not think of providing religious instruction in more than a few schools. It is better to make a small beginning—say in one or two schools only, provided it is a good beginning, than to attempt more than can be managed efficiently. It is better not to give any religious teaching whatever than to employ indifferent teachers for the purpose.

—oo—
The Punjab Census.

We give the preliminary returns of the Census of the Punjab as to Religious, next month we hope to be able to give the analysis of the Christian figures into Indians and Europeans.

We note however that assuming the Europeans are not more than 50,000 the figures before us represent an increase of 400% amongst Indian Christians in the 10 years, and mean that 30 to 40 have been baptised each day throughout the 10 years.

These figures very materially modify Dr. Datta's estimates of the proportion of Christian children in school as given in our issue of last August. They lead us to believe that not more than one Christian child of school going age out of every ten is in school. A matter of such vital importance as to give us all to think deeply and act vigorously.

Religious according to Census of 1911 for Panjab and its Native States.

Names.	British Territory.		Native States.		Total.
	Males.	Females.	Males.	Females.	
Hindus ...	3,686,912	2,995,892	1,134,108	956,695	8,773,700
Sikhs ...	1,197,922	895,882	453,673	336,252	2,883,729
Jains ...	21,319	18,318	3,961	3,177	46,775
Buddhists ...	2,062	2,128	1,665	1,865	7,720
Zoroastrians...	376	250	20	7	653
Muhammadans	5,967,408	4,988,313	728,535	591,221	12,275,477
Christians ...	116,030	82,067	946	699	199,731
Jews ...	18	36	...	...	54
Unspecified ...	11	3	...	...	14
Totals ...	10,992,067	8,982,889	2,322,908	1,589,886	24,187,750

Total Males ...	...	13,314,975	}	24,187,750
Total Females ...	...	10,872,775		
Total British Territory ...	...	19,974,956	}	24,187,750
Total Native States ...	...	4,212,794		

The Date of the Decennial Conference.

The Editor, "Panjab Mission News."

Dear Sir,

There seems to be a fairly general consensus of opinion—at least throughout North India, against holding the Decennial Conference in the year it falls due. While sympathising very greatly with this re-actio against conferences I desire to make a suggestion which perhaps has already been made but which so far has not been brought to my attention.

The years 1913 and 1914 will be from what may be termed a sentimental reason years of peculiar significance in the history of Indian Christianity, for they mark the centenary of Missionary activity in India after it had been unfettered from the restrictions of the East India Company; or perhaps better still they mark the beginning of a new era when the British people acknowledged their responsibility for the spiritual welfare of India. On the 21st June 1813, the Charter Act of the Company received the Royal Assent; of peculiar significance was the 13th resolution of the Select Committee's report to the Commons. It ran as follows: "Resolved that it is the opinion of this Committee that it is the duty of this country to promote the interests and happiness of the native inhabitants of the British dominions in India..... that to furtherance of the above objects sufficient facilities shall be afforded by law to persons desirous of going to or remaining in India for the purpose of accomplishing these benevolent designs." The position of the Missionary in India under a Christian Government had at last been legalised.

The three Societies which immediately profited by this change in the Company's Charter were the Baptist Missionary Society, the London Missionary Society and the Church Missionary Society, and led to their taking steps to occupy the country with chains of Missionary Stations. Furthermore by this very act the creation of the first Indian Bishopric and Archdeaconate was authorized and Bishop Middleton sailed in Calcutta towards the end of the year 1814.

With this approaching centenary, may I suggest that the Decennial Conference should be held in December 1913, or at the latest a year later, as an act of thankfulness to Almighty God for the blessings of the past hundred years, for the creation of an Indian Church to whom may be handed on the inspiration of Service and even the responsibility of the Evangelization of their country. But the reasons are not merely sentimental, two other reasons may be urged which to my mind are worthy of consideration. First: the recent census figures when finally analysed will afford valuable information to the Missionary statistician. Now these figures will probably not be available in their final form until 1913. Second: we have to watch with very vigilant eyes the general educational policy of the Government, who though at present appear to be "marking time" will in two years time under the impetus of a newly created department and a Minister of Education of exceptional ability, have declared itself and thus have created a situation of urgency and possibly of crisis to Missionary Education. It is therefore on grounds both of sentiment and expedience which lead me to urge that the year 1913 or 1914 be selected for the Decennial Conference.

Very faithfully yours,
S. K. DATTA.

Canon Weitbrecht's New Appointment.

To the Editor, "P. M. N.,"

DEAR SIR,

May I ask your permission to answer provisionally through the columns of the "P. M. N." them any kind letters which are reaching my wife and myself on my approaching departure, and to let our friends know a little more of the nature of the work to which I have been called?

We do very heartily thank our dear friends, both Indian and English, missionary and non-missionary for their very kind expressions of affectionate regret, and above all for the assurance of continued remembrance in friendship and prayer. India is a land of partings, but that does not make it any easier, when one's self comes to it, to sever the bonds of thirty five years of happy life and labour. But we thank God that He permits to go to a work at home which is for a common object, and will, we hope, keep us in close touch with many in the Mission Field.

The nature of this work I can best explain by quoting from the Report on the Preparation of Missionaries presented to the World Missionary Conference last year. Referring to the need felt on all hands for increased efficiency in missionary training, the Commission proposed "to the Conference that it should institute a Board of Missionary Studies, the general purpose of which shall be to supply guidance and render assistance to Missionary Societies in the preparation of missionaries for their work. The duty of the Board shall be to acquaint itself with all available means for the study of missionary subjects, with the facilities provided at the different universities, colleges, and seminaries with the work of professors, lecturers and teachers, and with all details which may enable Societies to direct the work of students in their preparation. The Board would be able to act, when desired, as an advisory body for Missionary Societies and Colleges, for seminaries and individual missionaries, both as to particulars, such as where a special language could best be studied, and also as to general matters, such as the best curriculum of training for special types of mission work." Further the hope is expressed that the Board may be able to organise teaching in subjects not already provided for, and to secure co-ordination and co-operation in the work of missionary training, and to help individual missionaries who desire to spend time on furlough in study or research.

A Board for the promotion of these objects has been formed for Great Britain and Ireland, and I have been asked to become secretary to it, beginning work on the 1st September next. A similar Board is in process of formation for the United States and Canada.

I may note that, in the words of the Continuation Committee, the work of this Board is "not concerned in any way with the general preparation of missionaries, but solely with their specific training in such matters as the languages, religions, history, and customs of the countries to which they are appointed, and the history and distinctive problems of missionary work among non-Christian peoples". It should also

be noted that the work of this Board is distinct from that of the Central Council of Study Bands, which is intended to promote missionary study among the general public, of what we may call a non-professional kind, whilst the Central Board of Study is concerned with professional and technical studies.

Obviously the details of such a work will shape themselves gradually, and I hope to send information about it from time to time to the "P. M. N." Meanwhile, I ask the prayers of its readers that the operations of the Board of Study may result in a real and solid increase of efficiency in our missionary work, and that in promoting intellectual training we may never be allowed to neglect the spiritual life, nor to discourage men or women of average ability, whose services the Master has used and will use in their place no less than those of the more highly trained.

The present situation in our own Province reminds us of the great need of labourers among the humblest. Through the kindness of the Census Commissioner, I have received the preliminary figures of the enumeration of Christians in the Panjab. The total for all races amounts to about 200,000. It will be a liberal deduction if we subtract 35,000 for the European and Eurasian population, including military; (in 1901 the number was roughly 28,000, but some troops had been withdrawn for South Africa); and this leaves a population of Indian Christians in the Panjab of about 165,000, as against 37,000, in 1901; The figures are staggering: an increase in the decade of 446%! But they are officially given, and likely to be roughly correct. From previous study of missionary statistics, I am convinced that the numbers returned as Christians in the government census are greatly in excess of those entered on the rolls of the various missions, even if we allow for a large number of admissions, by baptism or otherwise, on very lax conditions. From these premises I draw the provisional conclusion that many thousands, if not myriads, must have enrolled themselves as Christians in the census who wish to accept the faith, though they have never yet been admitted by any recognised body.

If this conclusion is correct, it emphasises the tremendous opportunity and responsibility, already apparent to all who have eyes to see, which the movement among the depressed classes in this province presents to the Christian Church. It means that, besides those already recorded, myriads more will be desiring to enter the outward fold of Christ during the next decade. For the Shepherding of the Christians now confessed as such, and for the gathering in of those who are ready to come, the Church in the Panjab is responsible. Who is sufficient for these things? I appeal especially to my Indian brothers and sisters. The foreign missionary forces simply cannot overtake this task. You of the higher classes know that your forefathers for millenniums kept the depressed classes in a state of servitude and ignorance, and I know that there are not a few among you who desire to repay to the village menials what former generations wrested from them, because the love of Christ is moving you. You have before you an unparalleled opportunity of following His example who for our sakes became poor and went to the humblest, to make them heirs of His Kingdom.

decided about a year ago to revise the book before it was reprinted, and the Agent was instructed to alter the make-up of the book so it would be more presentable and more handy. On June 1st the new edition was issued, and instead of the short and thick volume that used to bear that name, the Royal Dictionary now appears as a volume of six hundred pages, in size, six by nine and a half inches. The price at which the book is sold to put it within reach of the great army of students who wish to use it, two rupees and eight annas, made it out of the question to use as fine paper or secure as good printing as will be found in expensive books, but even so, the book is a marvel of cheapness, and there is no doubt that the new edition of thirty thousand copies that is now put on the market will find a ready sale within the next few years.

[*Kaukab-i-Hind.*]

The results of the university examinations in the C. M. S. Christian Schools have been very varied this year. In the F. A. Examination the Edwardes College, Peshawar passed 2 out of 8 candidates. In the Entrance Examination we have tried to obtain the results of the various C. M. S. Mission Schools but only some have come in, namely—

Edwardes High School, Peshawar	8 out of 21.
Bannu.....	12 „ „ 14.
Multan.....	2 „ „ 18.
Amritsar.....	12 „ „ 19.
Alexandra High School, Amritsar.	0 „ „ 1.
Dera Ismail Khan.....	11 „ „ 24.
Srinagar.....	16 „ „ 28.
Batala, B. H. S.....	3 „ „ 4.
Batala, A. L. O. E.....	20 „ „ 27.

In the last mentioned case there were also three under consideration, and the Mission School anyhow did better than any of the other 3 High Schools in Srinagar. Another university result which will give pleasure to many of his friends is the passing of Mr. S. N. Mukerji, who is already an M. A. of the Panjab University, among the wranglers in the recent Mathematical Tripos, Cambridge.

The census totals as they affect the various provinces and sections are so far encouraging to people who believe in the work of foreign missions. While no one recognizes more quickly than the missionary that everything is not told by statistics, the fact remains that in India, where even among outcastes the embracing of the Christian faith is followed by severe persecution, the number who do accept Christ publicly is something of an indication of the progress Christianity is making in this land. The latest figures to be made public are those of the Punjab. On account of the very severe ravages of black plague in that province the population as a whole has decreased to an appreciable extent. The Mohammedan community just about maintains the numbers it registered ten years ago, the Sikhs show a large gain, said to be the result of the movement to have their number registered correctly and not under the religious heading of Hindus, as was done largely ten years ago, and the Hindu community shows a very large falling off. The Christian community, according to the new census, now totals 200,000, or just about a three hundred per cent. increase on the figures of the last census.

(*Kaukab-i-Hind.*)

Personalia.

BIETH.

WIGRAM.—At Thaddiani, on July 6th, to Rev. E. F. E. and Mrs. Wigram, a son.

A year ago it was announced that Dr. A. T. Pierson, the celebrated preacher and lecturer and general authority on all missionary matters, would make a tour of the world, and among other places would visit India. A little later it was announced that failing health would not permit the plan to be carried out. The last home mail brings the announcement of his death.

It is good to hear of the excellent quiet work which is going on at the Frontier station of Tank where Dr. Nathaniel Williams is worthily filling the post which his revered father so long occupied. He has recently been obliged to undertake very considerable building operations in connection with the hospital, and the response to his appeals amongst the non-Christians of Tank and its neighbourhood has been most gratifying. Dr. Williams has altogether raised locally a sum of fully Rs. 2,000 towards the new work.

For more than a generation the name of the Rev. Mian Sadiq, of Ajnala, has been held in high esteem by a widening circle of Christians and Non-Christians, and the news of his recent serious illness which necessitated his removal to Amritsar has been received with deep concern wherever it has gone. We are thankful to report some improvement, which has enabled him to be moved to Simla for a change of air, and trust that he may be spared some years longer to us to be a link with the first generation of Christians in the Punjab.

Major Guise, late of "The Kings," has been travelling in the Punjab in the interests of the Children's Scripture Union. We hear of meetings at Simla and Sanawar, at Lahore and Batala, Murree and Delhi. The importance of cultivating habits of personal Bible Study cannot be overestimated and Major Guise will have the cordial co-operation of many friends as he devotes the leisure of his retirement to this excellent work.

We record with regret the death of Dr. E. H. Thomas of Dehra Dun for many years Editor of the *Indian Christian Messenger*, and a leader of the Indian Christian Association in the U. P.

The Rev. C.G. Mylrea of C. M. S., Lucknow, will be glad to give Missionaries, to whom Badri Nath (Maheshwari) a Kshattri Convert, aged about 25 years, may apply for help information about him, and we would suggest that they avail themselves of the opportunity Mr. Mylrea offers, before giving the help requested of them.

The Religious Aspect of the Coronation.

One of the refreshing things in connection with the Coronation have been the definite and open recognition that the Coronation is no mere State pageant, no mere political ceremonial, but a religious service of deep spiritual significance for the nation as well as for the King-Emperor.

Leading articles in many of the chief daily papers emphasized this aspect: and Earl Curzon expressed it eloquently in a speech made to representatives of the Press. The King has personally done much to encourage the belief that it is in this light that he regards it primarily. There was a series of Intercession Meetings at the Queen's Hall on June 21st lasting all day, and addressed by several Bishops and also by some leading non-conformist divines, and the King telegraphed as follows:— "I deeply appreciate the loyal sentiment contained in the message sent me from the meeting of Christian people at the Queen's Hall, and heartily thank them for the assurance of their prayers." At one of the meetings Rev. Cyril Bardsley was speaker.

The day before at the same place there was a large men's meeting very significant in its promise for future workers in the London Diocese. It was only for University and Public School men admitted by ticket. The notice had been extremely short but attendance was splendid. The Lord Chancellor, introduced to us as the first layman in England, took the chair, supported by the Duke of Devonshire Earl Curzon and many distinguished laymen, and several Bishops including Durham, Ripon, Oxford as well as our own Lahore Diocesan were on the platform.

The Archbishop of York spoke eloquently on the deeper meanings of the Coronation as a call to service, the nation helping the king: and he emphasized the need of personal service. The Bishop of London followed with a warm appeal on behalf of London, "The Heart of the Empire"; for a pure civic life, and that the submerged masses should be lifted up.

A. N.

Edinburgh Jewish Medical Mission.

The Edinburgh Jewish Medical Mission, (Honorary Secretary Dr. H. Martyn Clark) Report for 1910, lies before us. The last page of its cover contains some figure as to the success of Missions to Jews which are worthy of such careful consideration that we reproduce them.

Do you know.—That during the Nineteenth Century, as one result of the Protestant Agencies at work, 72,740 Jews were baptised in connection with the various Reformed Churches.

These Hebrews, with their Children, number 120,000 souls added from Jewry to the ranks of Evangelical Christendom.

In the same period 57,300 Jews were received into the Romish Communion and 74,500 into that of the Greek Church.

The total of baptisms from among Israelities during the past century amounted to 204,540.

There is one Protestant Hebrew convert to every 156 of the Jewish population.

The proportion from all other Non-Christian religions together, is one to every 525.

If the ingathering from the Heathen and Moslem world had been in the same ratio as that from among the Children of Abraham, there would be a total of Seven Million Converts from the Non-Christian Gentile world, instead of the actual Two Million for the Nineteenth Century.

The Protestant Hebrew converts who enter the Christian Ministry are three times more numerous than those from the ranks of converts from all other Non-Christian faiths.

At least 750 Protestant Jewish converts are daily engaged in preaching the Gospel of Christ Jesus as their one business in life.

"Seest thou these things"

LABOUR! PRAY! LOVE! GIVE!

And of a surety

"Thou shalt see greater things than these"

And remember for THYSELF concerning Israel

"They shall prosper that love thee"

For the Lord said unto Abraham

"I will bless them that bless thee, and curse him that curseth thee."

—oo—

Archdeacon Ihsan Ullah at Okara.

In the original programme of the Archdeacon, Okara had the privilege of heading the list of the places to be visited, but also owing to some urgent unforeseen business the date had to be postponed. But our energetic and untiring Archdeacon could not leave the Station of the N. M. S. in the diocese, unvisited long. In the hottest part of the year on the 12th June at 2-52 a. m. he reached Okara and left by the 2-30 p. m. train of the 13th.

I think I cannot do better than narrate a few of the remarks that he has made in the visit Book. "I visited Okara where I stayed for 36 hours, Dr. Dina Nath opened work here more than a year ago in connection with the National Missionary Society. The Hospital work is carried on. There is also a small School of 7 boys reading the Urdu Qaida. Also there was preaching in the bazar last evening.

The doctors way of work is instructive. Though the work is in its small beginnings, yet it is sure to be successful. It is delightful to see Dr. and Mrs. Nath engaged in the Lord's work in a desert place like Okara. They have been abounding in hospitality for which I thank them much. May the Lord Himself bless the work and workers most abundantly. This morning there was celebration of Holy Communion."

I cannot adequately express how deeply and such visits, from friends and benefactors, are appreciated in such a lonely place as Okara.

K. DINA NATH.

**The Next Lecturer from Union Seminary, New York, U. S. A. to India—
Rev. George William Knox, D. D.,
L. L. D.**

Many persons in Lahore remember the series of lectures delivered that in 1902 by Dr. Charles Cuthbert Hall on the subject "Christian Belief Interpreted by Christian Experience." His eloquent diction, his charming manner, his deep spirituality, his broad sympathy, his radiant devotion to Jesus Christ, won him many friends in Lahore and elsewhere. Four years later he was chosen again to give the Barrow Lectures in India. In 1906 he again spoke in Lahore on the subject "Christ and the Oriental consciousness." A few months after his return to America from this visit he died from a disease contracted in India.

Union Seminary, New York City, of which Dr. Hall was Principal, feels therefore specially bound to India and her welfare. As an expression of this interest the Seminary in this year is sending out to India the Reverend George William Knox D. D., L. L. D., the Professor of the Philosophy and History of Religion. Dr. Knox is a profound student of philosophy in its most fundamental problems, as well as of the various religions of the world. He is also an authoritative Expositor of Christianity. He was a resident of Japan for fourteen years, and for a part of this time was Professor of Philosophy in the Imperial University of Tokio. He speaks the Japanese language and has an intimate knowledge of Japanese thought and life. In addition to this he has been in China and knows the Chinese classics. Nor is India new to him for he spent several weeks in this country; and he has, since early manhood, paid special attention to the ancient religious literature of India.

While he is a convinced and though-going follower of Jesus Christ, he takes a comprehensive and appreciative view of the place of all great religions, such as Buddhism, Hinduism, and Mohammedanism, in the religions progress of the world. Dr. Knox is between fifty and sixty years of age, his mind is singularly acute and vigorous, his language choice and expressive, and his personality strong and even intense. He is small in stature and of small figure but of commanding influence as a thinker and writer, and most effective as a speaker.

He is the author of books of importance, such as "The Direct and Fundamental Proofs of the Christian Religion"; "The Religion of Jesus Christ, the Son of God"; "The Development of Religion in Japan"; "The Spirit of the Orient"; "Japanese Life in Town and country", and others. He also contributed one or two articles on Religion to the new Encyclopedia Britannica. He holds degrees from several of the best American Universities, and has received from the Emperor of Japan the "Order of the Rising Sun", for his active interest in Japanese affairs.

Dr. Knox expects to land at Colombo November 1st and will lecture in all the principal cities of India. The date of his lectures in Lahore are as yet a little uncertain, but it is expected that he will reach North India in January.

Lord Curzon on Medical Missionaries.

Extracted from the "London Times" of June 13, 1911.

At the Theatre, Burlington-gardens, last night Lord Curzon presided at a lecture given before the Royal Geographical Society on "Journeys in the Himalayas and some Factors of Himalayan Erosion" by Dr. Arthur Neve, the well known medical missionary. Those present included Dr. Sven Hedin, Sir John Murray, Major Darwin, Sir Walter Lawrence, Sir Dunlop Smith, Count Gleichen, Dr. Stein, and Sir Thomas Holdich.

Lord Curzon, in introducing the lecturer, said that he did not suppose that there are any other Englishman who had been better known in Kashmir or who had rendered greater services to the people of that country during a space of thirty years than Dr. Neve. Going out that long time ago as a medical missionary in connexion with the Church Missionary Society, he had devoted himself assiduously during that period to the welfare of the people and it was one of his own happiest reminiscences that a special Order having been provided by Queen Victoria while he was in India for the reward of unostentatious beneficent services to the people, one of the first recipients of medal whom he had the good fortune to select was Dr. Neve. In the intervals of his work, in the Kashmir Valley he had devoted an immense amount of attention to and had obtained very valuable results in his explorations of the Himalayas.

Dr. Neve, in the course of his paper, said the great rivers were almost overhung by ancient glacial deposits, and it was not unusual for Landslips of large extent to occur. One had been in process for many years at Dover, on the Gilgit road. The whole slope was very gradually settling down towards the river, but possibly the attention paid to the drainage owing to the Gilgit road crossing the upper part would gradually arrest it. Gilgit and Astor now had but 8 in. or 10 in. of rain a year. If this were increased to 30 in. or 40 in., the loose bouldry plateau and very steep talus slopes would all be on the move. Applying the same suggestion to Ladak, where at present the annual rainfall was only 4 in., were this to be increased to 25 in. the erosion of the hills and shallow valleys would be enormous. Water dammed up by landslips or by glaciers and then breaking away in cataclysms was a factor in Himalayan erosion. Earthquakes were also an irregular factor in erosion. A point he wished to make clear was that whatever might be the ordinary action of aerial, or glacial denudation and these exceptional forces of earthquake, landslips and glacial cataclysm, yet torrential rains had, in his personal observation, wrought far more remarkable changes.

In the discussion on the paper Dr. Hedin denied that the work of explorers was finished. He said that there was any amount of work for explorers to do for centuries, not only in Tibet but in Arabia, Brazil and the Arctic and Antarctic, but especially in Tibet.

Lord Curzon in moving a vote of thanks to the lecturer, referred to the work which had been done on behalf of exploration by missionaries in many parts of the world.

Missions and the Labour Problem.

The *Englishman* writes:—The conversion of the aborigines of the Chota-Nagpur Division to Christianity, though very satisfactory from the point of view of missionary effort, cannot be regarded as an unmixed blessing from an economic standpoint. These aborigines supply the very best class of labour, not only for the Bengal coal mining district, but also for the gardens of the Assam and Surma Valley districts; while in the Duars tea districts they are plentiful, and are very highly valued. Indeed, so excellent are these Chota Nagpur coolies, that the planters have not found it necessary to apply the provisions of the Labour Act to the district, where tea labour has always been "free." Their conversion to Christianity is rapidly rendering this class of coolies as bad as the local supply, because, having embraced Christianity, they consider themselves as good as the sahibs, and fail to see why they should labour for them. Managers of coal mines are finding, we believe, great difficulty in procuring sufficient coolies of the Chota-Nagpuri type, as such a large proportion of them are embracing Christianity. Indeed, if the missionaries do not relax or alter their efforts, it will become almost impossible to get this class of labour in a very few years. The missionaries are, of course, doing what they deem to be right in the service of the Master, and we must all hope for the time when Christianity will become general over India and over the whole world; but the period of transition is full of dangers to the economic welfare of the whole community and especially to the very people whose morals and standards of comfort we are trying to improve. Missionary effort, admirable though it is in many respects, has not yet succeeded in preserving the excellent primitive qualities of aboriginal races along with the growth of the kindlier gospel of the New Dispensation. Formerly the Chota-Nagpur aborigines were most tractable, hard working and honest. Thieving was unknown amongst them. But now we regret to learn that they are acquiring the vices of civilisation along with the blessings of Christianity. Can the missionaries prevent this?

We print this extract from an article in the *Englishman* on Missions and the Labour Problem. The sympathetic spirit in which the article is written gives it the greater claim for the thoughtful consideration alike of Missionaries and Indian Christian leaders. The difficulties which it speaks of are by no means confined to Chhota Nagpur. We might go further and say that they are already threatening to become acute in the Punjab, so far at least as the Indian Christian community itself is concerned. The same unreadiness to take up manual labour and stick resolutely to it, is unfortunately only too manifest here, and some of those Missionaries who have devoted much time, energy and money to the attempt of turning out efficient Christian artisans are experiencing a feeling akin to despair as they see how through the slackness of Christian boys, who have entered workshops and then speedily thrown up their work one door after another is being closed to Christian labour. We should welcome correspondence on this subject both from Missionaries and from Indian Christian leaders. The baneful phenomenon is manifest. Can we detect the cause of it, whether it be in the methods pursued by the missionaries, or in some

deficiency in the Christian community itself? It is vitally important to our whole future that we should discover what is wrong and put it right; otherwise our rapid increase in numbers will speedily prove not to be a gain, but a most serious danger.

—oo—

Religious Instruction in State Institutions.

A paper read at the Asrapur Conference by James Marr, Esq., B. A., Headmaster of Government High School, Hoshiarpur.

There can be no subject more deserving the attention, of those who have the welfare of India at heart, than the Religious instruction of the young. It is at the same time a subject beset with many almost insuperable difficulties. The various shades of religious thoughts and the complexity of conflicting aims and interests make it well nigh impossible to formulate any really satisfactory scheme of religious instruction for school boys. So much so that the language of those who attempt it very often shows that nothing more than instruction in common morality (or a vague Theism at most) is what they aim at. Moral instruction is more or less, provided for various ways in most schools—especially in the High Departments where moral text-books are used; but a good and earnest teacher can find innumerable other opportunities which he can turn to good purpose: whereas in the hands of an indifferent teacher even moral text books supply nothing more than mere reading lessons. What is wanted is earnest teachers with a high sense of their duty and responsibility in this matter.

I take it, however, that in putting down this subject for consideration at this conference, something more than the discussion of merely moral instruction was contemplated, and besides I myself, believe that moral teaching alone is not sufficient. Let me not be misunderstood. I do not, in the least, disparage the teaching of morality. On the contrary I highly value it—in fact that is about all we can hope to attempt in Government Schools under the present circumstances. What I do mean is that precepts of morality, though very useful, do not always, unless based on religion, supply the necessary ethical sanction, *i. e.*, incentive and obligation. For if we leave religion out of account we have nothing to base our rule of conduct on except either intuition, the voice of conscience, utilitarianism. In their *perfection*, either of these ought, of course, to coincide with the demands of true religion; but perfection, in this world, is beyond the grasp of fallen human nature.

Conscience, no doubt, is an unerring guide in as much as it points out the Moral Law; but still we have to face the fact that there exists considerable diversity of judgment in the practical application of that Law. It is not all uncommon to come across persons taking diametrically opposite lines of conduct and yet each maintaining stoutly that he is acting according to what he calls his "conviction."

The other alternative would be to base our conduct on Utilitarian principles. Whatever our opinion may be about Utilitarianism, whatever we may have to say, for or against it, there ought not to be much

Khabaron ka Zakhira.

Tár ki Bahár.

—Dehlí Darbár ke liye Government ne khabar dí hai ki intizám kiyá jáegá ki kháne píne kí ijnás wg. men giráni na ho sake. Is liye ek barí aur tín ehhoṭí market banwái jáengí, jahán sab ehízen muhaiyá ho sakengí. Barí dúkánen Angrezon kí aur Hindustánion kí wa'de kartí haij ki sab sámán ma'múlí qímat par farokht karenge aur gosht tarkárái wg. kí qímat market ke Superintendent muqarrar kar denge.

—Calcutta kí Police Court men Maulwí Liyáqat Husian par muqaddama húá ki inhon ne "swadeshí lecture" shám hone ke ba'd diyá. Magistrate ne in ko tambhí karke ehhoṭí diyá.

—Lahne ke Peoples Bank of India ne Punjab Government ko darkhwást dí hai ki un ko ijázat dí jáwe kí Lahne men tárbarqí lagákar roshní, pankhá wg. kí intizám karen.

—Panjáb University ne ishtihár diyá hai ki 15 sau rupae in'am muqarrar húa haij, agar koí Hindí kí achchhí kitáb banáe, aur níz Rs. 500 in'am diye jáenge agar koí 'umda Angrezí kitáb kí tarjuma Hindí men karegá. Sab kitábon kí muqábala sál ke ákhir men hogá aur sab se auwal líkhnwále ko in'am milegá.

—Amír Kábul ne apne mulk kí sarakon men bahut taraqqí kí hai aur ab Khyber se Kábul tak pákí sarak ho gaí hai, aur intizám ho rahá hai kí Qandhárah se Kábul tak sarak pákí kará dí jáwe.

—H. Chatterjee, Goods elerk, East India Railway giraftár húá hai. Is ke sáth 8 cooly rel men baíthe the aur do cooly ehali rel men úpar charh kar máil gárái kholne lage, itne men úpar se ek pul kí kuehh hissa un par lagá jis se ek cooly mar gayá aur dúsrá zakhmí ho gayá. Is elerk ke pás ek ghí kí tñ bhí usí waqt barámad húá aur rel men 5 ya 6 paeel gáib ho gae the.

—M. Vedrines Dieppe se Paris tak hawái jaház men sawá ghanṭe men pahungehe.

—Japan ke Admiral Togo áj kal New York men tashríf rakhte haij.

—Mr. H. A. Byatt, Somáland ke Commander in Chief aur Commissioner muqarrar lúe haij.

—Sir Louis Dane ne wiláyat se wápas ákar Dehlí men Punjab ke Lieutenant-Governor kí charge liyá aur ab Simla ko tashríf le gae haij.

—Mahsúd aur Darwesh-Khel men phir taráí shurú ho gaí hai. Ab tak kھیáí thá ki sháyad in logon kí taiyári hai kí Hindustán kí taraf lútmár karen, jis wajh se Bamin zila' men Government ne apní fauj mazbút kar dí thí, kyunki ab in ke pás aisí bandúqen haij kí jin se we pahle kí nisbat bahut ziyáda khatar-nák ho gae haij.

—Bengal Government Cinchora Factory kí report san 1910-11 se záhir hai kí 22,893 pound quinine paidá húi; sál guzashtá men is se 1 hazár pound ziyáda is kí paidáish húi thí. Ab Government kí koshish hai kí is kí paidáwár barháí jáwe aur us kí qímat kam kí jáwe.

—Sikandrábád (Dakhin) se khabar áí hai kí Bowenpillay kí Post-master jis kí tankhwáh Rs. 20 mahwári thí, giraftár húá hai aur us ke zimme ilzám hai kí us ne ek hazár rupae sarkárái khá liye haij. 'Adálat se us ko 2½ baras kí sazá kí hukm húá hai aur 400 rupae jurmána.

—Hindustán ke Railway Kampanion kí ámadaní men April se July tak ba-muqábala sál guzashtá qaríban ek karor rupae kí beshí húi hai.

—Sagos se khabar áí hai kí Mr. James Assistant Deputy Commissioner aur un ke hamráh mátaht qatl kiye gae, aur Angrezí fauj topen ke sáth us muqám par bhejí gaí hai.

—Rodeshia se khabar áí hai kí ek shakhs banám Mr. Sewis ne jo kí us jagah kí mashhúr báshinda hai, ek desí akhbár beehnwále larke ko bandúq se már diyá thá, ab Jury ne us ko barí kar diyá.

—London kí 'adálat ne Sir Bhowndree ko talab kiyá kyunki unhon ne Nasarwanjee Cooper ko jo kí ek Pársi akhbár ke Editor haij *insult* kiyá thá. Lekin 'adálat ne da'we ko galat samjhá aur muqaddame ko kharíj kar diyá. Aur ab khabar áí hai kí Nasarwanjee Cooper ne khud-kushí kar lí.

—Pope kí siहत men kuehh farq nahín hai magar ehíre par ziyáda khush-háli ma'lúm hotí hai.

—Sultán Róm ne Bhopál kí Begam ko ek sone kí gilás aur ek qímatí darí bataur in'am ke dí hai.

—Reuter se khabar áí hai kí Dehlí Darbár ke mansúkh hone kí bilkull kھیáí nahín hai.

—America men ek Habshí jis ne kí ek Angrez mem kí telephone ke pás be-'izzatí kí, giraftár kiyá lekin log is qadr gusse se bhar gae kí unhon ne qaid-kháne kí díwár tor kar us ko már dála.

—Ma'lúm húá hai kí Prince of Wales jangi jaház ba-nám "Hindustán" men 3 mahíne qiyám karenge.

—Súba i Ahwái men jo kí Chín men hai, tugiání kí wajh se 23,50,000 íkar dhán ko nuqsán húá hai, aur rabí' kí fasl kí kuchh ummed nahín hai.

—Calcutta men 25,000 ískúl ke larke jama' karne kí intizám húá hai, táki Bádsháh salámat ko ráste men guzarte waqt har ek larke kí jhandí hilákar salám karen.

—Dehlí men ab haiza nahín rahá, kyunki garmí kí wajh se naí kí páni is qadr garm ho játá thá, kí log kuon kí páni píte the, aur yih hí haiza hone kí sabab thá.

—Dehlí Darbár men 427 Camp banáe jávenge jo 25 muraba' míl raqba gherenge. September ke ákhir tak sab 'imáraton aur Campon kí kám khatm hogá.

—Salimgarh men ek ehhoṭá sá nayá Station banáyá gayá hai jahán Sháh mu'azzam aur Malika mu'azzama rel se utar kar Dehlí ke qíl'a men dákhil honge.

—Jalálábád (Afgánistán) ke bázaron men jo ág ab se 10 yaum peshtar lagí thí us se 60 dúkánen jal gaín aur ek lách rupae kí nuqsán húá.

—Mahárája Kooh Behr jo Inglístán men jashu i tájposhí ke liye gae the, London men sakht bímár pare haij un ke 'azíz Inglístán men buláyá gayá hai.

—Hindustán ke ba'z súbbon men tá'un phir zor pakaṭ gayá hai. Pichhle mahíne men súba i Bombay ke zila' Belgaum men 370 mauteh hún. Dharwár men 735, Kolahpúr Agency men 210, súba i Madrás ke zila' Bilare men 125 aur riyásat Haidarábád men 105 mauteh hún.

—Begam sáhiba Bhopál jab Paris se ma' 26 hamráhion ke Jenewa station par pahunchén to unhon ne train se us waqt tak utarne se inkár kiyá jab tak kí tamám ádmí station ke plat-form par se na haṭá diye gae. Aur unhon ne hukámoy se milne ko bhí inkár kar diyá, is se logon ko barí hairat húi.

—Calcutta men ek makán men 6 ádmí átishbázi baná rahe the, yakáyak ek golá phat gayá aur tamám ádmíon ko zakhmí aur andhá kar diyá.

—Simla men zor kí bárish kí wajh se ek tñla gir pará jis se 3 ádmí halák ho gae aur malwe ke niehe se 7 ádmí níkále gae.

—Dehlí Darbár men moṭar gáron ke cháláne ke wáste ek Fránsísí muqarrar húá hai jo kí Luek-now men 26 palṭan ke jawánon ko yihí lunar síkhátaí hai.

—Saikaron Angrez Inglístán men Dehlí Darbár se pahle Úrdú síkhne kí koshish kar rahe haij táki Hindustán men áne ke waqt achchhí tarah se logon se guftogú kar sakej.

—Riyásat Jámnagar men ek Hindú mard aur 'aurat ne apne áp ko Mahádeo kí pújá karne ke ba'd apne taín us múrat par qurbán kiyá, mard kí 'umr 25 sál aur 'aurat kí 'umr 20 sál kí thí.

—Dehlí Darbár kí nisbat London ke bahut se akhbáron men yih ráe ehhap rahí hai kí agar Hindustán men bárish kí kamí kí wajh se fasl kharíf bigar jáe to Darbár Dehlí kí jalsa multawí kiyá jáwe.

—Inglístán men jo strike (ya'ne barí company ke mulázimion kí kám ek bárgí rok dená) bahut zor shor se ho rahe the, ab qaríban sab tai ho gae haij aur mulázim apne kám par wápas á gae haij. Is ke faisala karne men wazír wg. ne jo imdád dí thí us kí nisbat bádsháh salámat ne mubá-rakbádí bhejí hai, aur áyanda ke liye ek Commission bhí muqarrar húi hai jo strike ke wajúhát kí nisbat tahqíqat karegí.

—Kulloo se khabar áí hai kí Himáliya Pahár par 19wín táríkh ko phir barí parí hai.

—Sir Charles Stewart Railway Eastern Bengal aur Assam ke Lieutenant-Governor muqarrar húa haij aur is waqt vieroy se milne ke liye Simla tashríf le gae haij.

—Simla Municipality ne tajwíz kiyá hai kí ek nayá town hall banwáyá jáwe, jis men qaríban 6 lách kí kharecha howegá.

Wafát-náma.—Niháyat afsos ke sáth názirín ko khabar dí játí hai kí Rev. H. J. Ransom sáhib kí 'azíz bíbí ba-nám Rosie Ransom 30wín July 1911, ba-waqht shám ke 8 baje is jahán i fání se kuch karke piyáre Masih mahbúb kí god men pahungeh gaín, aur apne 'azíz shauhar aur 3 larke aur do larkeion ko ranj o gam men ehhoṭí gaín. Áp kí zindágí ákhir dam tak Masih kí khidmat aur jalál ke záhir karne men basar húi, áp kí akhláq niháyat sáda aur be-laus thá. Intizám khánadári men bhí áp ko kháss dilehaspí thí. Názirín se iltimás hai kí áp mutawaffí ke pasmándaگان ke liye apní du'áon men háth uṭháíye, táki ásmání Báp un ko tasállí de, aur apní barakat se ma'múr kare.—THOMAS SHERRING.

Niháyat afsos kí khabar dí játí hai kí Mrs. J. L. Lawrence 6 máh kí sakht taklíf uṭhákar August 5wín, sárhe 11 baje ko apne ásmání Báp kí god men áram se so gaín. Apne kháwind, ek ehhoṭí larkei deṭh sála aur kull rishtedáron ko ranj o alam men ehhoṭí diyá. August 6thi 9 baje subh ko ham ne zamín ke supurd kiyá, kahte húa kí "Mubárák we jo Masih men sote haij." Áp kí 'umr 20 baras aur 6 máh kí thí. Shádí húa 3 baras aur kuchhí roz húa the. Bímárá kí hálat men aksar daryáft kiyá kí tabí'at ghabrátí to nahín hai, jawáb bahut sáf aur musta'iddí kí thá "Nahín", jo záhir kartá hai kí Báp se muláqát kí qawí ummed thí. Názirín se 'arz hai kí is gamzada khándán aur kull rishtedáron ko apní du'áon men yád karen.—REV. CHIEFA LA'L.

Mujh ko yaqín hai kí hamáre paháron men aisá koí na hogá jo kí Mrs. Barker ko na jántá ho, aur yih bhí yaqín hai kí har shakhs jo un kí khabar páegá dil se un kí judáí ke liye ranj karegá. Ná-zírín ko wázih ho kí yih bahin 4thi August 1911 qaríb 8 baje subh ko apne shauhar Dr. J. Barker ko bhare gam men ehhoṭkar apne abadí makán ko guzar gaín. Yih bahin barson tak apne shauhar ke sáth Nainí Tál men rahí, jahán par kí áp kí níz Medical Hall thá. Ba-sabab zá'ifí ke áp ne apní Medical Hall kí kám band karke ek gáwn Upararí jahán par kí áp ke do makán o zamín hai aur jo kí Rání Khet se qaríb 5 míles ke fásile par hai, rahne lagí. Apne marne se peshtar yih mu'násib samjhá kí apní jáidád men se kuchhí hissa khudá ko de, so is hí sál ke shurú' men áp ne ek makán do manzala M. E. Mission ko liba-náma líkhar de gaín. Is makán men áj ke din M. E. Mission kí ek Príchar rahtá hai, ehúngí áp kí ghar gárái sarak ke kináre par hai aur bahut musáfir Káthgodám ko jánewále us hí ráste se guzarte haij aur ehúngí is maqám par musáfirion ko tñkne kí koí bandobast nahín thá, is liye áp ne apne rupiye se ek dharamsála ehha kamre kí sarak ke kináre apní hí zamín men banwáyá jis men kí musáfir ráf kí sardí o din kí garmí men áram pákar áp ko du'á i khair dete haij. Áp ke kaí beṭe o beṭíán nahín haij, magar áp kí shauhar áp ke ba'd gam ke samundar men rah gayá hai, jin ke wáste kí ham sab khudá se jo sab tasallíon kí chashma hai, du'á karte haij. Chúnki áp kí gáwn Rání khet Station se dúr hai, ziyáda Masihí log áp ke dafn kí 'ibádat men sharík na ho sake, magar ráqim apne madadgáron ko leke aur pádrí J. H. Allen sáhib ke hamráh áp ke dafn ke 'ibádat men sharík húa.—B. M. DASS.

Afsos ke sáth líkhtá hún kí pádrí Mohan La'l sáhib Príchar in Chárj. Návár, Sarkiṭ kí sáhabzádí Victoria La'l qaríb ehár mahíne ba-'árizá i tap i diqq bímár rahkar ba-maqám Ajmere 5wín July san i rawán, qaríb subh ke 5 baje is saír i fání ke tamám ranj o dukhon se ázád hokar apne piyáre Munjí kí god men apne abadí árim men shámil hún. Ajmere kí Cemetry men pádrí J. D. Ransom sáhib ne un ke kháki pairahan ko us din tak ke liye kí Munjí kí piyárái áwáz un ko pukárkar jaláli poshák bakhshegí, miṭṭí ke supurd kiyá. In kí 'umr 16 baras 3 mahíne aur 2 din kí thí. Yih ba-maqám Sikandra Ráo 16wín March 1894 men paidá húi thín. Ajmere M.E. Mission Girls' School men qaríb 4 baras mere tuition men ta'lím páí thí, aur phir Muttra School se 1910 men Middle kí imtíhan pass kiyá, aur sarkár se wazífa hásil kiyá. Ba'dahú apne Enterance kí taiyári ke liye Queen Victoria High School Agra ko gaí thín kí 19wín March se bímár ho gaín.

Is men shakk nahín kí apne wálidáin se lagákar apne tamám ján pahchán ke darmián yih ek ásmání khush ílhám ehíryá thí, jo ekáké yún apne jáwidáni zindágí ke áshiyáne ko ur gaí aur apne sab muta'allíqin ko dard i mufáriqat dekar ranj i judáí men ehhoṭí gaí.—E. T. ORR.

Masihí khabar.—Máh i guzashtá kí pandrahwín táríkh ko hamáre 'azíz pádrí G. D. Presgrave sáhib Allahabad men tashríf láe. Sáhib mausúf ke áne kí intizárái ham log bahut din se karte the. Sáhib ke dars o nasáih ke sunne se sáma'in ko fáida kasír húá, aur dhúli raftárwálon ne chustí par kamar bándhí. Pádrí sáhib hamáre darmián kcí 9 din rahé. Is aiyám men tñ dars ba-mazmún : 1. Sande Iskúl kí maqsad. 2. Kílás kí intizám. 3. Taríqí ta'lím par sunáe. Aur Itwár ko tñ Sabbath kí 'ibádaton ke hádí húa. ya'ne do Methodist aur ek Presbyterian kalisiyá kí. Allahabad men Secretary sáhib ne sírf ehha Sande Iskúl-on kí muláhiza kiyá, aur tab sáhib sarkíṭ Mánakpúr ko tashríf le gae. Pádrí sáhib ke milne aur un kí pur tásír báton ke sunne se un kí dúsrí ámad kí ishtiyáq hamáre dil men paidá húá. Aur sáhib i mausúf se 'arz hai kí áyanda October hamáre Summer School ke aiyám men bhí tashríf láweh. Ham log azhadd mánnún o mashkúr honge.—D. BUCK.

The Star of India.

During the past week Bishop Warne has been in attendance on the Muttra Summer school, assisting in its religious services. He returns to Lucknow for a few days the middle of this week.

Mention was made last week of the serious illness at Naini Tal of Rev. J. H. Gill. A host of friends will be glad to know that he is now making improvement and there is every prospect of his making a good and speedy recovery.

Rev. P. M. Buck, who up to the present during his furlough in America, has been living in Lincoln, Nebraska, has changed his headquarters to Evanston, Ill., and his friends may now address him to 1,834, Sheridan Road, in that city.

Latest information from Bishop Mallalieu, whose illness was announced some time ago, is not reassuring. He is now eighty-two years of age, and the infirmities of age are strong upon him. While life may be prolonged for some time the physicians give no hope whatever of his recovery.

Mr. Frank Peters, the eldest son of Rev. William Peters, of Budaon, is to be congratulated on having been appointed to the Gorakhpur District Board, the notice of which recently appeared in the Government Gazette. Mr. Peters is the successful Manager of the Dumri Estate, and as such has much to do in the district in which the estate lies.

The papers of the last home mail contain the information that Miss Bessie Badley, known to all the older missionaries, was taken to the hospital in Detroit, Michigan, where she underwent a very serious operation for appendicitis. For a time the papers state her condition seemed hopeless but she rallied and now seems to be making a good recovery.

The Topcka District of the Epworth League according to what is known as the station plan, supports Rev. P. M. Buck, of the Meerut work. Recently when this district league held its session at Overbrook, Kansas, Dr. Buck was present and greatly delighted his supporters by accounts of the work they were doing through their contributions in the upper India field.

An examination, not compulsory, is arranged for the first Saturday in November, 1911, and answers may be tendered in any language. Certificates and medals will be granted if results justify. All applications for Question Papers stating the Vernacular, must be in the hands of the General Secretary, I. S. S. U., Jubulpore, C. P., by the last day in September at the very latest.

Rev. J. R. Denyes, who the earlier part of the year was compelled to take his wife to America from the Java field, has returned to his work in Batavia, having sailed from San Francisco on the 21st of June. About the same time Rev. Dennis Clancy and family, who on their way home had carried a time in England visiting the people of Mrs. Clancy, and also Rev. W. H. Hollister, arrived in America on their return from India on furlough.

Two meetings in America which claim a great deal of interest on the part of Methodist Episcopal Church Missionaries in India are the annual sessions of the Board of Foreign Missions and that of the General Executive Committee of the Woman's Foreign Missionary Society. The latter of these is called to meet at St. Louis, Missouri on October 26, and will remain in session till the 2nd of November. The former is set for November 16th at Denver, Colorado.

The committee in charge of Dasehra services at Lucknow make special request that this year persons intending to be present give as early notice as possible, otherwise there will be difficulty in entertainment owing to some of the mission buildings being dismantled. Those wishing entertainment should write at once to Rev. J. W. Pickett, District superintendents from whose workers some will be in attendance should send in word as early as possible to Rev. M. Stephen. It requires but a post card to give this intimation, but it saves a great deal of confusion and sometimes discomfort.

In two or three of the conferences there has been some consultation among missionaries as to

the wisdom of making an appeal for famine relief gifts from the home church in view of the scarcity that is sure to follow the close of the rains. In every case, we believe, it has been decided best to wait until the assembling of the Executive Board the early part of October, that a full survey of the entire field may be had. That in the long run too frequent appeals of this kind hurt the standing of a mission with the home church there can be no doubt, and it may be taken for granted that if the help is asked it will be because there is no other way of meeting the conditions.

Dr. Mary Bryan, whose home is now in Ogdensburg, New York, but who is known to many of the readers of the *Kaukab* in connection with her successful work in the Bareilly Woman's Hospital, had the misfortune the early part of July to fall while walking through a railway carriage in motion, and broke both bones of the leg just above the ankle. At the time of the accident Dr. Bryan was passing through North Dakota on her way to a holiday in the Yellowstone Park, and had to be taken from the train at Jamestown North Dakota, where she will be kept until able to be about again. Missionaries and others whose memory goes back to a couple of decades will remember the good work done by Dr. Bryan while here and sympathise with her in her misfortune.

A book which will be awaited with some interest is to be issued shortly on the "Position Occupied by Woman in India," from the pen of the Maharani of Baroda. The enlightened consort of one of the enlightened princes of India, and one familiar with both the east and the west, she may be supposed to voice the hope as well as record the condition of Indian womanhood. But the action of the Gaekwar himself in recently agreeing to bestow his daughter upon the ruler of another state as second wife has raised such a storm of protest from Indians who have been working for reforms that the reputation of the enlightened couple for sincerity in their previously advocated attempts to alleviate depressed womanhood in India is being very seriously discounted.

Last week a brief note mentioned the death on the 21st instant of Miss Alice Shaw, Missionary the Woman's Foreign Missionary Society, stationed at Basim, Berar. The immediate cause of death appears to have been heart failure following an attack of what was diagnosed as pseudoenteric. Miss Shaw spent several years in America in preparation for missionary service, and returned last December. She was appointed to the educational charge of the W. F. M. S. School at Basim, and is reported to have taken up her work with courage and enthusiasm. All who knew her esteemed her highly as a devoted Christian worker for whom a long and useful missionary career might be safely predicted. Many will sympathise deeply with the bereaved parents, Rev. and Mrs. Fawcett Shaw, of Bombay, and the members of their family.

"The Biblical Characters and other Sages of the Quran," is the first of a series of six which the author hopes to publish, if the one under review meets with a cordial reception, which, in our opinion, it richly deserves. The author has brought together all passages of the Quran, bearing on the Biblical characters and other sages of the Quran under separate headings, and in the margin, giving references both to *Surah* and verse and also to Rukus and in the notes explains other relevant points from commentators and other writers. On the whole the book will prove very useful to students of the Quran in giving them a fair knowledge of the Biblical stories narrated therein and showing the agreements and disagreements between the two also the sources of same in apocryphal books or legends of the Jews, Parsees and others. The ordinary reader can from this book find the chief teaching of the Quran on the subjects indicated. The book may be had of Rev. Ahmad Shah, Hamirpur, U. P. at the price of Re. 1-4 per copy, postage extra.

The Y. W. C. A. Holiday Home for Hindustani girls opened at Almora this year and closed on 20th of August when Miss Hill and the last two girls with regret left Kalimat Lodge. Various missions have been represented: C. M. S., S. P. G., American Missions, etc. in the family. Two staid for the full time—four months and others for their six weeks' holiday. It is probable that this will become a permanent institution as few Hindustani girls can afford to pay more than Rs.

10 to 20 per mensem for a holiday. The Y. W. C. A., has desired to be of some use as a preventive measure in keeping the young students of our community from going into consumption. The girls presented Miss Hill with loving tokens of their gratitude and she desires that the lovely walks and happy hours on the hills above Almora and the weekly Bible studies on Wednesdays and the Sunday services shall all add to their usefulness in their respective homes and work. As some wish to come from the Punjab too—it is hoped that another season the Home may remain open six months—as the Punjab holidays are in August and September.

That the custom of sending one of the general superintendents of the church once a quadrennium to inspect the mission work of the church in India and Africa is accompanied by risk to the life and health of the visiting bishop, there can be no doubt. Three graves in foreign lands witness to this already and the recent serious illness of Bishop Wilson in Africa while making his official visitation once more calls attention to the danger. The agitation which has this year been carried on in some of the papers to abolish this quadrennial visitation plan indicates that the next general conference may be called upon to vote on the matter. As a rule missionaries in foreign land most heartily welcome these great men of the church, for they bring with them not only their own strong and often charming personalities, but a fresh and inspiring influence from the home church which is very refreshing to men and women who are living in the midst of heathenism. On the other hand there are very few indeed who would claim that from an administrative point of view the results of these visits are worth the risk and expense that accompanies them.

Khudawand ki Tamsilen is the name of a book just issued from the Lucknow Methodist Publishing House which will at once claim a place of prominence usefulness in mission and Christian Circles in Upper India, and wherever else Hindustani is read and spoke. The volume is from the pen of Dr. P. M. Buck, to whom the Christian community is already under great obligation for extensive literary work, and is in no wise a translation or an adaptation of any previous work. Selecting thirty of the most prominent parables spoken by Christ, he has treated them in such a way as will make them most interesting and most instructive to the oriental mind, treating them perhaps more from a homiletical standpoint than any other. Aside from the direct knowledge of the teachings of Christ which they will give to all who read them, these chapters on the various parables of the New Testament will prove a man of information and inspiration and illustration to the Indian preachers of the various missions. The book contains two hundred and forty pages, is printed in clear and large type, and should have a prominent place in the libraries of all mission workers as well as in the homes of the laity. In paper binding the volume sells at eight annas per single copy, and when forty or more copies are taken a discount of twenty per cent. will be given.

Baldwin High Schools and the Rev. L. H. Rockey.

The Board of Governors, Baldwin High Schools, assembled in Bangalore on the 4th August, 1911, with Bishop J. E. Robinson presiding, resolved to communicate to the Reverend N. L. Rockey, D.D., and to Mrs. Rockey their deepest sympathy on the death of their son Reverend Lee Rockey.

During the two years that Mr. Lee Rockey worked as Professor of English in the Baldwin Schools he exhibited to the teachers, boys and young men of that institution the living beauties of a stainless Christian life, and an ardent desire for the highest good of all with whom he came in contact. Himself an ardent student, he impressed on others a love of study for its own sake and without reference to the passing of examinations.

Active in all departments of Christian work in Bangalore, his life was consecrated to the service of his Master and the good of his fellow men. Though young in years, he was ripe in spirit, fitted for that higher service to which his Saviour has now called him.

The same Lord before whom he now stands we feel sure will give joy for mourning and garments of praise for the spirit of heaviness and will comfort his sorrowing parents and family.

J. H. STEPHENS,
Secretary.

trunk and branches and twigs and leaves and be deposited in every part in harmony with need and capacity. While the tree life continues the wonderful work involved knows no cessation. The only rest trees know is that of wholesome, healthful work in harmony with God given nature. Regenerate souls have character-building as their realm of special service. The pattern is found in Him who possesses the fulness of the godhead. He came and attained unto glorification that He might share all with His own. The Immanuel brings believing humanity into living union with the triune God. Environments are thus created which in unlimited measure abound with all possible materials for the highest and best in moral and spiritual character and life. Here are found the new heaven and new earth, the bread and water of life, the air of Paradise the sunlight of God. But the activities involved in the appropriation and use of all provided good are the highest and most strenuous known to humanity. They are as continuous as breathing. Like the beating of the heart they may or may not be recognized at any given time. Souls find rest in these activities because created for them. They are both expressive and promotive of fulness of life, and fulness of life in God affords the realm and condition of perfect rest for all holy beings. Heaven's sweetest rest will be found in the highest and intensest activities and not in freedom from work.

5. *A message of worthy results.* The labours of the mustard tree are not in vain. Things are brought to pass well worth its while. In an infinitely higher sense is this true in the spiritual realm.

(1). *There came into being a thing of beauty.* Vegetation accords the decorations and adornings of the earth. A desert waste has little of beauty. Very wondrous is the glory of woods and verdant plains, of fields and gardens. Of an infinitely higher order is the beauty of human spirits clothed in the moral perfections of God, though they be found in such small patterns. Human character when it comes to its own is an expression of the divine image. Theirs is the beauty of God. This explains why they are to be "to the praise of His glory." The attractiveness of the saints of the ages is found in the divine beauty they have reflected, brightness of which they like Moses have been unconscious.

(2). *The mustard tree afforded a resting place for birds.* "The birds of heaven come and lodge in the branches thereof." Its beauty and utility were for others than itself. It became a blessing to needy creatures. Every regenerate life among human beings has a like mission. Given such spiritual life and such service must needs follow. The spiritual church is a refuge for souls. Every one who attains unto the higher life and in normal measure shares its benefits becomes God's chosen means of help and comfort to some other or others of earth's needy ones. The divine life becomes embodied in individual souls that its influence and power may be extended.

(3). *The mustard tree bore a rich harvest of seed.* The one mustard seed transformed into a tree in due time became the father of a multitude of its kind. Could its children and children's children have all its opportunities the earth would soon have had no room for other vegetation beside mustard. The productiveness of mustard must needs be limited that other plants and trees may have a chance. The spiritual life as well is appointed of God to reproduce itself. The kingdom of God is so great that all generations of its children are supplied with abundance of room for largest fruitfulness. No seeds must needs remain unplanted for want of place in which to grow and fulfill their mission. To win success in the reproduction and promotion of this highest creature life in all the universe of God is worthy of the highest ambition of the saints of the heavenly kingdom.

"A LAYMAN'S VIEW OF MISSIONS."

I.

By D. DOWNIE, D.D., NELLORE.

At the September session of the Calcutta Missionary Conference, Mr. J. A. Jones, editor of the *Statesman*, delivered an address on the above subject which strikes me as most important and timely. Mr. Jones is a warm friend of missions and missionaries and hence his strictures on some of their methods are all the more worthy of consideration. The editor of THE INDIAN WITNESS asks me to give my views on Mr. Jones' speech and I very readily comply.

Mr. Jones' desire for "candour" in treating mission questions is commendable: And it must be confessed that there is a deplorable lack of it both in mission reports and missionary addresses. But the missionaries are not the only ones to blame for this state of things. I have often asked the question, will the time ever come when our churches and mission boards at home will be willing to have mission

work presented as it actually is. My own experience is that that time has not come yet. Miss Carmichael's "Things As They Are" is not a very popular book among the friends of missions at home, so far as I could learn. And yet, there is scarcely a single statement in that book that could not be duplicated in many another mission in India. The missionaries that are popular with the churches and the mission boards are those who can give a glowing account of the progress of missions and can tell interesting stories illustrating that rapid progress. This does not say or imply that these accounts are not true, it only says that the missionaries carry out the instructions of the boards and the wishes of the churches by presenting "the bright side of mission work." No missionary of any experience but knows that there is a dark side to missionary work as well as a bright one. But let any one make that the subject of his addresses, and he will soon be informed that he had better retire into some quiet place and take a good long rest.

I am in the fullest sympathy with Mr. Jones when he says that missions frequently undertake to occupy far too much territory. There has never been a day during the past forty years when the mission to which I belong was adequately manned. In spite of spasmodic attempts at concentration, we still have fields where a single missionary attempts to reach half a million or more of people. Of course the missionaries hold these large fields in the hope that the home churches will send out men to properly cultivate them. But my contention is that no mission has any business to preëempt such large fields unless there is a reasonable prospect of getting the men to cultivate them. If, after reasonable effort has been made to secure the men they are not forthcoming, then let the fields be divided and subdivided till they are of such dimensions that they can be properly cultivated by the men available. It is simply wicked for any man to attempt to hold a field with half a million of people when he cannot reach even a quarter of the number. It is "a dog-in-the-manger" policy for which there seems to me to be no apology.

What Mr. Jones says about the changed attitude of many missionaries and the friends of missions to Hinduism is alarmingly true. "We have much to learn from Hinduism," "India must have an Oriental, not a Western Christ," etc. are expressions frequently heard. My own impression is that CHRISTIANITY HAS ABSOLUTELY NOTHING TO LEARN FROM HINDUISM, MOHAMEDANISM or any other ism. Christianity is unique and is COMPLETE in itself. It needs no supplement. There is neither east nor west, north nor south in the Bible. Christ is the Saviour, not of the East or the West, but of the whole world. God has made but one written Revelation of himself and that is the Bible. He has made that so perfect that it needs no supplement from the *Mahabharata* or any other Hindu *shaster*. Hindu philosophy has nothing to contribute for the betterment of Christianity. Let missionaries study Hinduism, by all means, but it is my impression that the more they study it, the less they will see to commend or copy.

There is no truer word in Mr. Jones' address than this "Self-government in the Indian Church (I should say churches) must depend on capacity." There is a cry abroad for "the independence and self-government of the India churches." Well, if it will only spur them on to qualify for it, the missionaries, above all others, will rejoice in it. But their fitness for it seems to me just about as remote as that of the people of India for political self-government.

The educational problem is perhaps the most perplexing one that Mr. Jones discusses and perhaps the only one where I might differ from him on some points. We have in our compound some two hundred girls of the primary and High School grades and if there is one distinctive feature more prominent than another in these schools, it is the religious. I am manager of a Boys' High School of between three and four hundred boys; and I do not know of a field in missionary service where a man could wield a greater Christian influence provided Government rules did not interfere. But there is the rub. Government rules do interfere. By that I mean that these rules are so rigid and becoming more and more so every year, that it is almost impossible to give the time and attention to the religious work that the true missionary spirit seems to me to demand. If missions would only combine and institute an efficient system of inspection and if Government would allow us to send up candidates for their examinations on their own merits, irrespective of the institution sending them up, whether affiliated or not, I believe that missionary work would be greatly facilitated by cutting loose from Government interference as well as Government grants-in-aid. Some missions refuse grants-in-aid, but accept Government inspection. I see no sense in that for the inspection is a Government grant. This at first would incur additional expense to the missions, but I believe it would so greatly facilitate real mission work that our people at home would gladly respond to the increased demands for more money for this purpose.

feat is untrue. We hope this report may be the correct one. We shall soon definitely know. The Washington correspondent of the *Times* telegraphing September 11, said: "The people of Maine are to-day voting on the proposal to abrogate the amendment to the Constitution prohibiting for ever the manufacture and the sale of intoxicating liquors. Unusual interest attaches to the Referendum because Maine was the first State to attempt to abolish the 'trade' by legislation. Her Prohibition Law adopted in 1853 has been in force ever since, with the exception of two years, and was incorporated in the Constitution in 1884. Yet there is more than a possibility that the people will decide in favour of resorting to a system of high licence fees and local option, following the footsteps of several other Northern States which have tried Prohibition and found it wanting. The towns, it is admitted, will vote in the affirmative, and the rural communities seem wavering in allegiance to a principle the difficulty of practising which has been very great. The campaign has been exceedingly vigorous and picturesque, if one-sided. The women have been among the most ardent opponents of the proposal, and have pressed into their service the school children, thousands of whom yesterday paraded the streets of the various cities carrying banners bearing the inscription, 'Vote No.' To-day prayer meetings were held in the churches, whose bells were ringing all day, and Prohibitionist voters were given, free of cost, refreshments and water from the noted springs of the State. As for the 'enemy,' who are identified politically with the Democrats, their work has been confined to advertising, distributing literature, and canvassing. The first telegram said there was a majority of 159 for repeal, but a telegram of the 13th September said: "The revised returns of the Maine election indicate the reversal of last night's figures. The proposal for the repeal of the Constitutional prohibition of the liquor trade has been apparently defeated by a majority of several hundred, possibly 2,000. The prohibitionists and temperance advocates generally are exultant and rejoicing." This would seem to be decisive, but we must wait for the next mail's news in order to be certain.

Opium in China.

The *Statesman* announces: According to Chinese papers quoted by the *North-China Herald*, of September, 2, a memorial by the Waiwupu reports the results attained by the provinces in the suppression of opium cultivation, and requests the appointment of investigators to verify the truth of the position, so that the Ministry may demand the stoppage of transportation of Indian opium from Great Britain, in pursuance of the new agreement. Prince O-la-sin-o, the new Opium Suppression Commissioner, has framed a very severe law for the punishment of those who infringe the opium prohibition rules. The extreme penalty will be a sentence of death. He will ask for Imperial sanction for this law, the operation of which will begin in the eighth moon. A correspondent of the *North-China Herald*, writing from Tsinchow on August 11, says:—I have just returned from a holiday trip to the Taochow district. Going by one road and returning by another I covered some five hundred miles, and in all this distance I did not see one field of poppy. This district in former years was covered with the plant from end to end. I did hear of a little planted in by-paths and out of the way places, but the officials were rooting it up as fast as it came under their notice. In one place the people refused to do so, and so the Moslem cavalry were sent for, whereupon the male members of the district in question fled, leaving the yamen underlings to do their work. In all cities through which I passed there were several men in the prisons for some offence in connection with opium, mostly for selling the drug. In some cases the underlings have made a good thing out of this business. In one place a man was found to have one plant growing among some vegetables; he received 1,000 blows, and was mulcted in a fine of money as well.

The wickedness of Caste.

Every so often the curtain is raised and we see the horrible barbarities perpetrated in the name of caste. "A revolting story was told," says the *Advocate of India*, "at an inquest held in Bombay on the body of a Hindu woman who had been goaded to suicide by the fiendish brutalities practised upon her under the pretext of certain caste observances which were carried out in connection with a separation between man and wife. The victim of the outrage, it appears, was cited before a *panch* of her castemen by her husband who applied for a separation order, which was granted. Before this could be legally binding apparently it was necessary to subject the woman to a number of gross cruelties

and indecencies, it being customary in such cases, according to the evidence, among other things, to cut off the woman's hair. She underwent this particular form of torture in the presence of two of the *Panch*, who held her down whilst her husband perpetrated the outrage, the mother of the victim being forcibly prevented from rescuing her daughter, who was struggling and crying for help. Not content with this the *panch* insisted on the woman accompanying her husband home to undergo some further barbarous persecution before being finally set free. Rather than submit to further maltreatment by her tormentors she preferred death and threw herself off a verandah and was picked up dead. What we should like to know is whether such inhuman atrocities can be carried on with impunity under the pretext of the 'customs of caste.'"

MESSAGE OF THE MUSTARD SEED.

By P. M. BUCK, D.D

Twice Jesus drew upon the mustard seed as a means of communicating spiritual truth. Once it is used to set forth the possibilities of a vital though limited faith. "If ye have faith as a grain of mustard seed." Such faith shall attain to all life's purposes. Then we have the parable of the mustard seed. Here infinitesimal littleness possessed of life advances unto greatness. The spiritual realm abounds with illustrations of these principles. The processes by which the mustard seed fulfills its mission are as instructive as the principles involved. It has in these processes a variety of messages. They are worthy of special attention.

1. *The message of death.* Christ sets forth this message in another connection. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." The mustard seed shares in this experience. With all its diminutiveness it must sacrifice most it has or fail. This principle obtains with equal force in the lives of men. Death to sin and self must precede the higher life, life in and with and for God. In the spiritual realm loss always precedes gain, descent precedes ascent, humiliation precedes exaltation, emptiness precedes fullness.

2. *The message of transformation.* Only a seed is planted. But it does not so remain. A baby tree soon takes its place. It is a new creature. Such a tree and a seed placed side by side have to appearance little in common. The seed unplanted has only a germ of life that is akin to death. It is without beauty and powerless. It can bring nothing to pass. The tiny mustard tree is a thing of life and beauty and can fulfill its mission. Its regenerated, transformed life is that which tells in the mustard world. All of saved humanity know well a like experience. The death that attends repentance and faith is quickly succeeded by a new and divine life. The germ life of the seed is changed to the tree life, the life of beauty and one that has perfection as its goal. It is this life that glorifies God and blesses humanity. The church has many apparently fruitless lives in her communion. Is it not because many do not advance beyond the germ life of the seed? Such is not life eternal. The power of germination does not last forever with unplanted seeds. It is the transformed life that abides.

3. *The message of wealth.* Unplanted the seed was poverty-stricken in the extreme. Nature with all its riches was to it a closed realm. It remained unfed, unwatered, naked and alone. What a contrast to this is the condition of the baby tree. To it the earth and air and moisture and sunshine open wide their treasure-houses and instal the little stranger as heir of the realm. It becomes at once a multi-millionaire. Its possibilities of appropriation and use are only limited by its own capacity and need. In the higher realm of spirit a like experience comes to all regenerated and transformed souls. To all such God's message is, "All things are yours." The child soul born from above is encompassed by all the attributes of God as is the baby tree by earth and air and sunlight. All drafts upon divine power and wisdom and holiness and love and every other good will be honoured and met. The new life is the faith-life, and faith in action is the appropriation of God to meet all need. To be rich in faith is to be rich in God.

4. *The message of earnest work.* The seed had a work to perform in connection with the process of transformation. The baby tree has entered a life of hard work. A large tree is to be built up. Earth and air and moisture afford abundant material for such a tree, but it cannot be transferred in a mechanical way into living structure. It is as if the little tree must with utmost discrimination select its material, leaving all behind that cannot enter into the composition of a mustard tree nature, and then eat and drink and breathe in what it gathers, and after having duly digested the same it must be borne on its life currents out into

II.

REV. G. P. TAYLOR, D.D., AHMEDABAD.

Evidently Mr. Jones's speech at the recent Calcutta Missionary Conference imparted a breezy element that must have freshened the meeting and heightened its interest. Friends of Missions will be grateful for the résumé of the address given in THE INDIAN WITNESS, and for myself it is a pleasure to respond to your courteous invitation to write you my views on the subjects so frankly discussed.

I take it that the discussion gathered mainly round two points. First, Mr. Jones advocated, and with much ability, a change of mission-policy, "a greater concentration, a greater attempt to win communities as a whole, rather than spend effort on scattered individuals." He reminds us that we are engaged in an active campaign, and urges, so I gather, that the interests of the individual be subordinated to a forward movement that contemplates results on a much larger scale. Now it seems to me that this suggested method, however consonant with military tactics, should not just on that account be regarded as appropriate to a spiritual warfare. It is true indeed that "the Kingdom of Heaven suffereth violence, and men of violence take it by force." But this violence is not that of an army with banners. It is the violence of the Peniel wrestler, who in solitude comes to grips with the angel of God, and after a night of agonizing conflict still cries, "I will not let thee go, except thou bless me." The entrance into the Kingdom of God is effected only by way of the new birth. We may turn eager eyes towards whole communities, and long to win them for the Church of Christ; but the gate is narrow, and those who enter must, simply must, enter one by one. As under-shepherds it devolves on us, pastors and missionaries, to keep that door, and we may not seek to thrust it open more widely than the Good Shepherd of the Sheep in His infinite wisdom has Himself opened it. As pastors it is in our power, if only we consent to do so, to enroll on the Church Register a whole community, but that is not the same as winning the community, alas! it may prove to be the undoing of the Church, the loss in at least some degree of her purity and spiritual power. In the Mission I have the honour to serve (the Irish Presbyterian) we have had occasional experience of what outwardly seemed to be movements amongst low-caste communities towards the truth as it is in Jesus; and on such occasions members of these communities have been baptized in large, though not very large, numbers. Yet now looking back upon the past I do not think our Mission staff regard the work of those days as the most successful. The enquirers thus brought into Church-membership could not, simply by reason of their number, receive that personal teaching and individual oversight which are so necessary for the safeguarding of the new converts: with the result that congregations, once large, have dwindled, and the high hopes of those days of ingathering still await realisation. A sister-mission in this district has worked more definitely than we even did with a view to the evangelisation and baptism of communities *en masse*, and I fancy the devoted missionaries of that mission too have at times felt sad misgivings as to the ultimate efficacy of this method of mission work. The homely adage, "Take care of the pence, and the pounds will take care of themselves," admits in this connexion of a spiritual application. The only way to win a community for the Church is to win its individual members: having them we have the community.

My own thirty-four years of Indian experience tends but to strengthen the conviction that the part of wisdom is to concentrate indeed, yet not on communities but on individuals, to aim at the laying of strong solid foundation, capable of bearing a lofty superstructure. That servant of God who, while resolutely restricting his operations to a manageable area, devotes himself to the work of really Christianising each individual therein, sedulously building up each neophyte in the faith and practice of the Gospel, renders, I believe, a more effective service than one who diffuses his energies over impossible tracts of country and impracticable numbers of converts. A strong plea for a more direct endeavour to train up a few to be Christians in a deeper reality, men and women who shall form the nucleus of truly Christian communities, has been admirably presented in Bishop Mylne's "Missions to Hindus," a thoughtful and most helpful contribution to the study of missionary methods.

The second main topic to which Mr. Jones adverted in his address was the tendency noticeable, even in missionary circles, "to compromise with the enemy," and belaud, not Hinduism itself, but "the deep and subtle powers of the Indian mind." With an eloquence born of conviction Mr. Jones maintained that Hinduism, judged by its fruits, stands condemned, and is not a worthy object for missionary eulogy. With almost every word of this portion of his address I feel myself in sympathy. One of the sad features of the present time is the lavishing on Hinduism of extravagant and fulsome praises by its own adherents. I fancy we have already heard enough, and more than enough, of the Oriental's capability to enrich Christianity with treasures from

his own stores of thought. We missionaries have perchance been guilty of presenting for India's acceptance a Western Christianity, but, be it remembered, we have brought with us an open Bible, and we shall be well content to have Christian teaching tested by this touchstone of truth. A Western phase of Christianity will not be corrected merely by the introduction of an Eastern phase. The Western, so far as it is only Western, and the Eastern, so far as it is only Eastern, both alike fall short of a Christianity which justly lays claim to catholicity. The teaching of the Christ, the Son of Man, has not been fully represented in any symbols of the Western Churches, and this defect may yet be remedied in part by some contribution from an Eastern Church. But of one thing I feel confident, and it is this—Hinduism will not avail to complement an imperfect expression of Christian truth. Hinduism can only Hinduize: it is inherently impotent to Christianize. Any service that India may possibly render to the collective thought of the Church will come, we rest assured, not from a decadent Hinduism, but from the humble heart which, under the leading of God's Spirit of Truth, has renounced its Hinduism, and found a haven in the Church of Christ. It is, we fain believe, the Indian convert, Hindu no longer but only and altogether Christian, who will be the divinely chosen agent to render India's specific contribution to the fulness of the Church of God.

While saying this, we cordially admit that in the non-Christian thought of India, especially in her earlier days, one finds, amidst much of error, teaching that tends itself as a preparation for the Gospel. India's ancient thinkers supply a *præparatio Evangelica*, but, alas! how far short it falls of the Christian's *evangelium*! And all the preparation goes for nought, ay, worse than nought, it, despite it all, India should reject the Gospel. Christian preachers to Hindus would do well just *facilly* to assume all that is implicit in the *præparatio*, and from that as a common platform preach the precious Gospel of Jesus Christ. The preacher's special duty is to impart to his hearers the truths they need but have not. Before a Hindu audience, let him then, tell of a God personal and distinct from man, a God revealed for all time in Christ. Let him tell the tale untold by man before that God is Love, so love and so God as to die upon the Cross for our advantage.

III.

REV. J. C. KNIGHT ANSTEY, HYDERABAD (DECCAN).

In reply to your request for an expression of my opinion of "A Layman's view of Missions" I should like to say first of all that I heartily welcome such a frank expression of opinion on the part of a prominent Christian journalist as a valuable contribution to the solution of some missionary problems, if only as calculated to reveal to the missionary some points upon which even a sympathetic layman may need enlightenment.

Mr. Jones' expression of his view of missions, as outlined in your issue of September 12, covers so much ground and raises so many difficult questions, that anything like a detailed examination of or reply to the various points he raises cannot be compassed in a few words. I think it will prove of great permanent value if you can throw open your columns to a discussion of the subject which I trust may be marked by as much candour and sincerity on the part of the missionary as has been exhibited by the layman.

What strikes me first about this layman's view of missions is that, in spite of its breadth and earnest sincerity, its value is weakened by inaccuracies. These inaccuracies are not so much a question of complete misunderstanding or careless misrepresentation as of that partial apprehension of facts and their significance which may at times prove as prejudicial to the arrival at sound conclusions as intentional distortion.

In the main, however, the address presents itself to my own mind as an urgent call for a more definite and far-seeking missionary policy. In one place Mr. Jones speaks of a *change* of policy, but it seems to me that his failure to understand some things in the present missionary situation is due to the fact that in trying himself to take a comprehensive view of missions from a definite stand-point he assumes that the various elements he observes are controlled and united by some central conception of missionary policy, overlooking the fact that the evil upon which he should have placed his finger is the absence of any real policy at all. Not that missionary work is carried on without rational thought and planning on the part either of the missionaries or the societies which employ them, but that such policy as is adopted is more often than not local and short-sighted, framed rather with a view to meet the exigencies of the present than to assure the possibilities of the future.

Some societies as well as some individual missionaries certainly have a definite policy with regard at least to certain branches of their work, but even in this there is frequently a failure to rightly and fully relate that policy to

the large and all embracing issue of the establishment of Christ's Kingdom in India.

I think myself that the discussion is likely to be vitiated by laying emphasis on any particular instance such as Mr. Jones cites, especially if it leads to such a rash conclusion as that the reason why some man is not withdrawn from one station and sent to another, where the work seems more urgent as well as more promising, is that, if he left his post "some other Church would step into his sheep-fold and rob his sheep." Such a sentiment may have had a place in the missionary policy of the past and may still exist in individuals but the tendency of missionary thought and feeling to-day is, I believe, far removed from that which underlies this assumption.

I believe, however, that there was never more need than there is to-day for the formation of a DEFINITE AND COMPREHENSIVE MISSIONARY POLICY WHICH SHOULD COVER THE WHOLE ACTIVITY OF THE CHURCH OF CHRIST IN INDIA. But the formation of such a comprehensive policy can scarcely take place until that unity to which we are happily tending has been more nearly achieved than it is at present.

The conquest of a vast territory by a comparatively small army is not likely to be successful if each unit of that army, however ably officered, pursues a campaign of its own with but slender co-operation with other units and without the direction afforded by some plan of campaign which not only recognises the character and magnitude of the task, but one whereby the various forces available may best be employed in its accomplishment.

More than at any other period of its history must India now be considered as a whole. For though anything like true national unity may be yet far distant, the various elements of Indian life and thought, effort and aspiration, are acting and re-acting upon each other with increasing reality and force. It is essential, therefore, that the great missionary societies, even though they cannot at present unite in a strictly common effort, should approach each other with a view to a common policy which in its conception shall take into view *all* the elements of modern Indian life, and in its out-working prepare the way for the practical union of forces when a more developed sentiment shall have made that possible.

I have long thought that much injury is done to the cause of missions by the narrow discussion of some particular form of service, by contrasting, for instance, evangelistic work which has borne fruit in mass movements with the apparently less distinctively evangelistic work of educational institutions.

I have the most confirmed conviction, which I have several times expressed elsewhere, that the main strength of missionary effort at the present time should be given to securing permanent results of national extensiveness by the right handling of those communities which God has placed in our hands through these mass movements. But at the same time I am equally convinced that nothing could be more disastrous than that the light thrown upon this new and important development should be so strong as to blind either the missionaries or their supporters to the priceless value of other and very different forms of service.

I have spent nearly twenty years in connection with a Pariah Mission to which God has vouchsafed abundant success and cannot therefore fail to be impressed with the enormous importance of strengthening and rightly developing the position which that success represents; but during that time it has frequently been my privilege to recognize the profound influence towards the definite establishment of the Kingdom of Christ of the work of such institutions as the Madras Christian College. Yet I am inclined to go at least part of the way with Mr. Jones in his criticism of such institutions, though it is far easier to point out defects than to suggest a remedy. So much depends upon the spirit and personal magnetism of the man engaged in educational work, that what would seem to be an unanswerable criticism of the policy of a particular college seems robbed of most of its force when that policy is wielded in a similar institution by another type of man.

But in one who is not an educationalist, and who is therefore condemned to a mere outsider's view, that view, however sympathetic, still leaves a trace of doubt in the mind as to whether competition with other educational establishments and its accompanying necessity of securing success in examinations, the anxiety to meet Government requirements in order to retain Government grants, and the temptation to pander to the narrowness and unworthy prejudice of those sections of the Indian community from which the most profitable scholars are drawn, do not sometimes exert such pressure as to raise questions of present expediency to a position of importance almost on a level with that ultimate ideal of leading men to the definite acceptance of Christ to which such institutions are as truly committed as any evangelistic Mission among Sudras or Pariahs. What we need is a strong broad policy which should thoroughly grasp the significance of the fact that the modern Indian missionary has at hand

a great variety of weapons and that he should use them *all*, but should do so with the clearest understanding, not only of their relative offensive or defensive value in the immediate issues of the strife, but of their effectiveness as instruments in securing the final conquest of the future.

I have frequently compared the position of the early missionaries with that which we now occupy but do not come to precisely the same conclusion as Mr. Jones. I think with him that we have perhaps gone quite far enough in glorifying Hindu Literature and Philosophy, but the better understanding of these things, while it may occasionally lead to an exaggerated emphasis, is yet an evidence of that sympathy which is essential to successful approach, and of that desire for a thorough and impartial understanding of the other side which is one of the best preparations for successful dealing.

I do not think that our present struggle with Hinduism means "a campaign with confetti and flowers" any more than a modern battle is less a fight because a combatant may be disabled by a scarcely discoverable bullet-wound, inflicted by an invisible foe, rather than by the blow of a hideous battle-axe delivered at close quarters by one in whose eyes can be seen the flash of angry contest. Nor does Mr. Jones seem to me happy in the illustration he has chosen. I am little acquainted with the newspapers of North India, but in the South the Church, as represented by Christian journalism both in English and the Vernaculars, has certainly not failed to utter its protest against the proposed Baroda bigamous marriage. [Neither have the Christian newspapers of Northern India failed to protest.—*Ed. I. W.*]

The missionary cannot in any sense be charged with glorifying the excesses of popular Hinduism, and while they may be written in a more modern spirit, I do not think that there ever issued from the Christian Press in India more stringent and searching criticisms of Hindu religious philosophy and practice than there do to-day. This is not saying that we have done all we should do even in this direction. My own opinion is, however, that what is far more needed than the mere criticism and refutation of the philosophy of the past, or its misleading modifications in the present, is the clear presentation in a form adapted to the genius of the Indian mind of that positive truth of Christianity which if accepted will of itself wipe out error.

The new and more sympathetic study of the higher Hinduism has certainly borne some fruit in this direction, and here and there led those to whom the knowledge of God in Christ is not a mere theological dogma but a living experience to endeavour to commend their Saviour to their Indian brethren in such language as to secure a more ready and real acceptance of Him than has resulted from the more blunt and less reasoned presentations of those to whom the preaching of the Gospel has largely meant its reiteration in the exact form in which it has appealed to them.

Mr. Jones raises the question of self-government in the Indian Church. One who only reads his remarks has not the advantage of any modification of their tone which may have been imparted to them by the living voice, but the matter seems to be put in a somewhat irritating form. He says that only the question of fitness should be raised in this connection, so far as I know that is the only question which is raised. But it is not one which can be settled in a word by a categorical answer to the question "Is the Indian Christian Church fit for self-government, or is it not?"

One is inclined to feel that in the restless atmosphere of Bengal this matter tends to find expression in more acute forms than it does in Southern India. With us in the South it is not a problem which has been shelved or abandoned as hopeless, nor one in which bitterness and controversy are the most apparent elements, but one the solution of which is being steadily approached. It is a question, however, which should have a very definite place in the comprehensive policy of which I have spoken. But its settlement is not likely to be helped by forcing it into public discussion as thought it were a merely legal or logical issue. The question of the fitness or otherwise for self-government, partial or complete, of a Church which as a whole is yet in its infancy, and which, as represented by particular units, has not yet left the cradle, cannot be settled off-hand. Where the Indian Church is emerging into manhood, even though its character may be marred by the vagaries of youth the settlement of the question of fitness for self-government is very hopefully near.

I should like to conclude by going back to the beginning of Mr. Jones' address. Any missionary who has been more than once on furlough, or who has at all frequently used his pen in missionary advocacy, will know how extremely difficult and oft-times impossible it is to set before the European and American public those facts which he would gladly and confidently place before so sympathetic a listener as Mr. Jones in a private conversation. No one knows better than the missionary himself that the ordinary missionary address fails to depict the situation with that accuracy which Mr. Jones desires. There are many reasons why this is almost

inevitably so. Many a splendid missionary has not the gift of speaking effectively at all. He can deal with a situation much more ably than he can depict it. With those who have the gift, it is more often the unpreparedness of their audience to receive their message than their own lack of candour which makes its delivery practically impossible. This however, in my judgment, lays upon the missionary the duty of sometimes sacrificing the immediate fruitfulness of an appeal to the abiding usefulness of an address which is mainly educative. But neither his Society nor his audience will tolerate much of that kind of thing in any but the man of genius. Moreover I fear it is true that the editors of missionary publications are more ready to accept contributions from those who will send a rare picture accompanied by a striking story, which may or may not be typical, than the careful representation of things as they are by the man whose interest in his work is so intense that he is prepared, if need be, to sacrifice the present to the future in the effort to lay the foundations of a missionary enthusiasm which shall not fluctuate with numerical returns or the provision of sensational incidents, but which shall stand prepared with dauntless determination to keep at it to the end in the spirit of the World's Redeemer who continued His self-sacrifice for the souls of men until He could say "It is finished."

IV.

REV. ROBERT STEWART, D.D., L.L. D., SIALKOT.

The writer has been asked to write something about the views of Mr. J. A. Jones as expressed in THE INDIAN WITNESS of September 12 (p. 11). In doing so he would say at the outset that he thinks Mr. Jones, on the whole, is right.

First, there has not been enough of concentration by missionaries on work that is fruitful, and specially on the conversion and training of the lower castes who are open to Christian influences. Of the depressed classes there are over 50,000,000 in India. Every mission almost has thousands—perhaps tens of thousands—within its own bounds. Let us bring these people over to Christianity as soon as possible. Their conversion will not stand in the way of the Christianization of the higher castes, but rather hasten it. Of course their conversion must be genuine. It will not do to baptise them indiscriminately. While hailing with pleasure what are called mass movements, missionaries should see to it that they do not get masses of baptized heathen, but masses of real believers. But in our own field (and we have been pioneers in this work) we find converts from the low caste as trustworthy as any others. On the whole, they are less likely to apostatize than converts from Islam, and they rise to as high a religious life as any others, too. Many of our most spiritually minded people and best preachers were originally *chuhals*. The upper class witnessing the improvement of these people are themselves more or less drawn towards Christianity. They see that a supernatural power has been at work among them. Besides, if we Christians do not do our duty in trying to uplift the lower castes ourselves, the Hindus, Mahomedans and Sikhs, who see the good results of our missionary policy, and are doing their utmost to imitate it, and indeed with some success, may, by drawing many of these once despised people into their own folds, make their last estate at least no better than their first. It is gratifying to find Commission I of the Edinburgh Conference strongly recommending work among the depressed classes as a present and pressing duty.

It is not necessary, however, for missionaries, as a general thing, to leave their own field to perform this duty, as Mr. Jones suggests. Let them do the work which lies near them. The boundary policy for missions I thoroughly believe in. It minimizes friction: it keeps stumbling blocks out of the way of weak Indian Christians; it helps concentration, compactness, and efficiency of effort; it enables missions to carry out their ideals; it favours the cause of congregational self-support; it keeps communities from being divided, distracted, non-plussed and disgusted with our missionary struggles.

With nearly everything that Mr. Jones says about our attitude towards Hinduism the writer is in hearty sympathy. There has been entirely too much said of late about the excellencies of non-Christian faiths and our duty to approach their followers through the avenue of commendation, if not of flattery. One of the Commissions of the Edinburgh Conference and some of the short-time speakers on that occasion took this view; and a few persons in India now think they have made a new discovery, and found a royal road to the conversion of idolaters and their philosophic associates. But the writer feels that they are sadly mistaken. Dr. Duff surely never gained his numerous converts by concealing the immeasurable distance between Christianity and idolatry. And the sooner Hindus now get to know this distance, the better. They must be made to understand that they cannot reach a better life through the worship of Ram, or Krishna, or Kali, or the mystic dreams of Vedantism, but only through the

Lord Jesus Christ and His Gospel. It is as true now as it was in Paul's day that "the world by wisdom knew not God," and there is "no other name under heaven, that is given among men, whereby we must be saved."

A typical Hindu lacks the consciousness of four important facts regarding himself—his distinct personality, his great sinfulness (in the proper sense of that word), his responsibility to a Higher Power, and his liability to punishment for wrong-doing. He also lacks the apprehension of four facts about God, his separateness from the creature, his distinct personality, his holiness, and his justice. A knowledge of these facts is necessary as an introduction to the Gospel of Christ, which in its essence presents that only mediator between God and men. Who by His perfect obedience and atoning death makes it possible through Him for sinners to become reconciled to the Most High and secure everlasting life. Why is it that the Hindu lacks a knowledge of these fundamental facts? Chiefly because of the atmosphere in which he has been brought up—the wrong ideas and practices of that false religion which has been moulding his consciousness. Hinduism, instead of being a schoolmaster to bring him to Christ, as some would affirm, is his great hinderer, has been blinding his eyes, and perverting his judgment. Better for him had he remained ignorant of this faith and been left to the teachings of his own conscience and the simple light of nature.

Why, then, men should praise Hinduism or hope to get aid from it in converting its adherents to Christianity is a mystery. What a Hindu needs is to shake off his prepossessions—to realize his own sinfulness and danger, and the impossibility of getting any help from his old faith. Then Jesus can be preached to him with some hope of good results. Hinduism is a schoolmaster to bring to Christ by way of contrast rather than by way of similarity. Its hideousness should be held up to view. Of course, Hindus as individuals should be treated lovingly and patiently, but they should not be more effectually blindfolded by the praise of their religion. Plain talk is necessary. They are sinners, and a little denunciation with the aid of God's Spirit may shock their consciences into activity and set them athinking. They must be called to repentance. They must have the day of judgment set before them. They need this kind of preaching as much as the Athenians did. And under it we may hope for as good results as Paul had. Random shots may penetrate the joints of a man's armour and reach his heart. The Spirit does not require much truth for the regeneration of a soul. A small seed dropped in the right place may become a great tree. Dionysius and Damaris and the Philippian jailer and many others mentioned in Scripture, believed without much previous teaching.

But beware of compromises with Hinduism. Compromises with ancient heathenism were and have always been the greatest curses of Christendom. "Oriental Christianity," so much talked about in some quarters, may prove to be simply Hindu Christianity, and entail similar burdens on the future church.

Not knowing the situation in Calcutta, the writer fears that he cannot get the full bearing of Mr. Jones' remarks on self-government in the Indian church. We can say, however, that in our synod we are not afraid to give Indians the reins of power (low caste as many of them were) and that in all our ecclesiastical courts they stand on a level with missionaries.

As to educational work in missions, that is an old and vexed question. Certainly "all is not as it should be." We hope for something better. Let us pray for it, and work for it.

V.

J. FRASER CAMPBELL, D.D., RUTLAM.

The candid criticism of a "dispassionate layman" is just what we missionaries desire, even if we may not deem his judgment entirely correct.

If missionaries in their addresses at home say too little about the difficulties with which they have to contend, is it not due to a manly dislike to talk of their own difficulties? They prefer that if anything is to be said about them it should be by onlookers.

Mr. Jones does not exaggerate the wrench when an ordinary Hindu becomes a Christian. And its terrors are increased by the missionary's dread of even seeming to offer worldly inducements. The enquirer faces a gulf in which he shall struggle bereft of family, caste and social sympathy and aid, and find few hands stretched out from the new shore to help him.

The criticism is only partly right as to the remedy. More attention must indeed be given to communities, and there must be more prompt and energetic entry into open doors. An emergency like that which he names among the Namasudras should certainly be met by sending men from less urgently pressing work. But though it must be true, if Mr.

Jones has found it so, that the objection to withdrawing a man from his post for such an emergency is occasionally the fear of another mission playing the sheep-stealer, that fear can hardly apply, as he thinks, to the "scattered outposts." In them the sheep-stealer to dread is a very different and a truly terrible one. And it is a most distressing predicament to have to choose between great conflicting needs.

The real remedy is not "concentration" or to leave the scattered outposts unmanned—in fact, experience proves that in the providence and grace of God it is sometimes in an outpost that the emergency arises, or that it necessitates the planting of a new and perhaps distant outpost. The true remedy is to get more labourers for the whitening harvest. And in this a man like Mr. Jones can render great aid.

He is right also in his next point: only, he is again mistaken in blaming the "isolated outposts." The men in them, face to face with Hinduism undiluted with Christian education and civilization are not those who chiefly yield to the "tendency to compromise with the enemy," to "flatter Hinduism" and vapour about "the Oriental consciousness." That very real weakness is found more among those in great centres whose contact is largely with men on whom, directly or indirectly, Christian light has had an influence but who are anxious to hold on to some form of Hinduism. And such talk is not fitted to be effective in producing that mastering sense of sin and longing for deliverance which compels men to count all things but loss for the excellency of the knowledge of Christ. Mr. Jones is right in saying that "Hinduism must be judged by its fruits."

There is much truth also in the rest of his speech. But probably I have sufficiently complied with your request for my views on it.

VI.

REV. G. J. DANN, BANKIPORE.

Mr. Jones evidently spoke to the Calcutta Missionary Conference as a sympathetic observer of Missionary methods and work. I expect that many missionaries would agree with him in the view he takes of some problems, although the same man who would agree with him on one point might disagree with him in others.

1. I sympathize with him in his desire to see more mobility in the face of opportunity, such as that presented by a promising opening among a special community. To secure this, however, I do not believe in abandoning what he would call scattered outposts, but which to my mind are strategic centres. More economic concentration of institutional work, and an avoidance of opening new stations and entering new districts before existing occupation is made effective, would help us to keep up an efficient mobile band of evangelistic missionaries. The training and care of existing Christian communities must not be sacrificed to the more attractive claims of new work, but no mission is doing its duty which has no reserve of evangelists, both European and Indian, for special opportunities.

Mr. Jones sounds the wary; no compromise! Surely, judging Hinduism by its fruits, the test given by our Lord Himself, Mr. Jones is right. The Church of Christ has nothing to learn from Hinduism intellectually; for its monism is incompatible with belief in a Personal God, a just God and a Saviour of sinful souls. Nor can Hinduism teach us anything ethically; it does not teach that men being dead to sin must become alive to righteousness. The divorce of devotion from holiness of conduct, the lubricity which befouls its doctrine of *bhakti* in most of its manifestations, is a deadly foe to that holiness without which no man can see the Lord.

But we have to remember that amid the arid deserts of Indian philosophy there are to be found sparkling gems and that here and there amid the foul mind of Indian mythology, there are to be found some lilies. The Indian mind has again and again grown weary of orthodox monism and has searched for a living loving Father of Spirit; and the Indian heart has turned from the swine-trough of mythology and cried aloud for a Saviour from its sin. In dealing with the Indian mind and heart to-day we often find the same elements of revolt, and the sayings of the old seekers after truth are of great service to us both in interpreting awakening desires and in helping the Gospel answer to find its way home. For this reason we search for the true amid the false in Indian literature and bring it into captivity to Christ.

The comments of Mr. Jones upon the problems of Indian Church Government and Missionary Education demand more space than I could legitimately claim. I can only say that an independent Indian Church would require the elements of power to teach and a high standard of New Testament moral discipline. Where these are not yet present, missions are still responsible for teaching and training. Where they are to be found, the work of the mission has found its consummation, and it can, with thankfulness to God, tune all its energies to the work of evangelizing the outside masses.

And I think most missionaries will agree that the claims of Missionary Education rest upon the personal influence exerted by the Christian Educationist upon the young lives with which he has to deal. And of this influence I believe there is more than Mr. Jones is aware of.

VII.

REV. F. W. HALE, PALWAL.

In the main, as I read your reports, I think I am very much in agreement with Mr. Jones.

1. MISSIONARY ADDRESSES. For some reason or other missionary addresses are not popular in the churches, and in most places "Missionary Sunday" at least fails to draw a larger attendance. I feel assured that some of the fault lies in the style of our addresses, they do not "depict the situation." Mr. Jones touches the spot when he says the facts that need to be emphasized are those which have interest in conversation. I felt this when last on deputation in England and I carefully noted questions and topics asked and started by the best people I met, and I set myself to discuss these topics and to answer these questions in my addresses, with the result that I found at once that I was dealing with things which were matters of living interest and concern to my audiences.

2. CENTRES OF OCCUPATION. Yes, undoubtedly! Our line is too thin. We hold scattered outposts. We often plough the sands, in places for years and years, heavily and hopelessly. I agree with Mr. Jones as to concentrating upon tracts and communities where hearts are stirred and the Spirit is working. It would be sounder policy to follow more the leading of the Spirit in these movements, and in all probability in the long run that would be the surer way of dealing with the waste places, where energy is wasted, because it does not achieve adequate results in reasonable time.

3. COMPROMISE. This is a difficult point. The whole tendency of our times is toward conciliation. There is danger here, a danger very real, and very present, and we need to be watchful of ourselves and of our concessions. These are "points of contact," but we shall not say much worth saying or do much worth doing without emphasizing "points of difference" and these points of difference after all are the telling ones, the saving ones. Still everything will depend upon the spirit of the worker, and the life he lives. One cannot always be abusing things even if they are corrupt, while one's life and influence may at the same time be a constant witness against them.

4. MODERN HINDUISM. I agree. Your Christian systems must be judged by their fruits. Living in the District I am brought into daily contact with orthodox Hinduism, and it is as black every whit and as corrupt as Mr. Jones paints it. But the influence of Christianity is seen even here, and ideas and standards do come in and are set up, which did not exist in these communities in the early days of missions. But Mr. Jones would not revert to these early days. The early successes were clearer cut against the darker background, but let us take heart of grace the broad outlook is brighter now.

5. SELF-GOVERNMENT. I agree absolutely. But I cannot answer the question "Is the fitness there?" It is an interesting question—a crucial one.

6. CHRISTIAN EDUCATION. I am not an educationist, but I am a firm believer in purely educational work as a missionary agency. I would have it definitely Christian in aim and purpose, and although much of the work that is done in educational missions may not come up to this standard, it all *might* and *should*. Non-Christian youths should be taught English Science in such a way as that nothing need be feared in laying the facts before contributors to mission funds,—and the facts should be laid before them—and a mission school should be, and I believe often is, a centre of spiritual attraction and illumination.

VIII.

REV. WILLIAM HAZEN, BYCULLA, BOMBAY.

As only the substance of Mr. Jones' address is given in your issue of September 12th, it is not easy to give a definite opinion upon what he has said; as a fuller report might give a different impression from that given by the outline.

In general, I hold that missionaries should welcome criticism from whatever source, and seek to learn from it how to improve their work. This is true of hostile criticism even, which, though it may be manifestly unfair, usually contains some element of truth, and suggests some point at which missionary methods should be strengthened; and it is doubly true of friendly criticism, such as Mr. Jones gives.

The first point which Mr. Jones emphasizes is the failure of the missionary to fully present the situation to the home church. It may be admitted that the home church does not

fully realize the situation in India, but I doubt whether it is due to lack of candour, of which Mr. Jones accuses the missionary. Most missionaries, I think, do not hesitate to speak plain facts, but they must be forgiven for not always warping on the doleful side of things. I wish some one would show us how to give an adequate idea of the religious problem in India to the home church. We do not want them to have rose-colored views of missions in this land, yet while insisting on the serious nature of the problem, we must be hopeful.

As to Mr. Jones' suggestion that there is too much scattering, there is a counter-criticism that mission work is too much concentrated. I do not think that on this side of India there is much "holding scattered outposts for the sake of continuing the *status quo*." There is effort to hold on to posts where work has been begun and has proved fruitful, in the hope that the home church will finally give reinforcements for an aggressive campaign. But I am sure that a great deal could be accomplished by better co-operation between different missions. There is and must be a certain amount of over-lapping, and consequent neglected districts, so long as missions work each for itself. There is urgent need throughout India for a thorough co-operative survey of the field, to see what work is duplication, and what fields are neglected.

There is not, in my opinion, among missionaries any serious tendency to "compromise with the enemy," such as Mr. Jones refers to. The missionary above all other men is bound to be fair, and appreciative of the good he finds in men of other religious views from himself. The best way to win such men is to show appreciation of the good which they possess. It is possible to combine sincere appreciation of the good which may be found in Indian religious teachings with clear recognition of the failure of those teachings to produce true men and an ideal society after the Christian standard, and with clear recognition of the fundamental difference between some of India's religious ideals and those of Christ. The excessive praise of Hinduism comes mostly from those who are not missionaries; but even if missionary writers do sometimes praise certain elements of philosophic Hinduism, there is less tendency to excess in that direction than in the exaggeration of the moral evils of Hindu society, impossible as the latter may seem to be.

With regard to self-government of the Indian church, it may freely be admitted that this is not a fetish to be worshipped blindly. The Indian church undoubtedly needs for some time to come the guidance of Christian leaders from other lands. But that guidance will all the more willingly be accepted, if the missionary is content to use less authority, and depend more upon his personal influence. Indian Christians may lack some of the essentials for complete self-government; but those essentials will only be acquired by experience and effort, and by freedom to work out their own salvation, even though the experience be in some cases bitterly gained.

As to Christian education, it is easy to criticize existing methods, but Mr. Jones does not make clear just what he thinks the trouble is. The problem of making Christian education a strong force in this country deserves earnest consideration, but I doubt whether much will be accomplished by vague generalizations.



SHALL I CLOSE THE WEAVING SCHOOL?

(Continued from October 3rd.)

VII.

COMMISSIONER F. BOOTH TUCKER, SALVATION ARMY, SIMLA.

I consider weaving an excellent industry for a Boys' School for the following reasons:—

1. There is a great demand for weaving masters all over the country, and if the boys are properly taught they can drop into good positions of from Rs. 20 to Rs. 50 as soon as they have the necessary qualifications. At present I know of only two really good schools for handloom weaving, and they are unable to keep pace with the demand.

2. The success of such a school depends on its being carefully organized, well taught, and a suitable market found for its output. I see from the enquiry that there is an excellent weaving master in charge, but is he himself a good weaver and has he a good knowledge of handlooms, or was he trained mainly with a view to getting a high salaried position as foreman in a mill? This is a vitally important question, and I should suggest his being sent for a month to our Weaving School at Ludhiana, where our Manager could report on him to the Missionary.

This is an important point, as your Boys' School ought to have a weaving master who is himself thoroughly able to weave, and a thorough believer in the future possibilities of the hand-loom business.

In regard to finding a market, I think your enquirer need have no anxiety, though it may take a little time. There are important arrangements under consideration which I am not able at present to disclose, which will help the handloom weaver very much in getting his goods to market, and in obtaining advance orders for his productions, and this school would doubtless be amongst the first to benefit by the arrangement.

As to the question whether the handloom weaving is not doomed to extinction owing to the competition of mills, I do not think there is any reason for anxiety. It is true that in certain classes of goods it is not worth while competing with mills, as the margin of profit is almost nil, but there is an enormous field open to the handloom where it can hold its own against the mill. Indeed, my private opinion is that the tendency of modern civilisation is going to be to the helping of home industry as opposed to the factory, or, in other words, the factory will manufacture with a view to assisting the cottager to get his living. As an illustration of this I would point to the enormous increase in sewing machines. It might have been thought that some sewing could not compete with the shop and factory sewing, but modern civilisation supplies every cottage, and little shopkeeper with a fast sewing machine, and he has the advantage of doing his own work at home without having anything to pay for it beyond the cost of the machine. Similarly it cannot be doubted that the typewriter in spite of the competition of printing presses, has come to stay.

The handloom properly made will occupy a similar position in the cottage, especially when it is accompanied with a proper warping machine. It is possible also that home spinning on the Scotch, Irish and Scandinavian plan will also become widely adopted in India, and thus strengthen the position of the handloom weaver.

For the above reasons I should strongly recommend your enquirer to make a specialty of weaving, and not to abolish this branch of industry, but rather to improve it.

Your enquirer does not mention what kind of looms he is using, nor what sort of warping machine, nor what kind of cloth he is manufacturing. It is possible that he may be knocking his head against a wall in trying to manufacture the kinds of cloth with which the mills are able to flood the market at little more than the cost price of the material. If so, one of the first things he will have to do will be to find out what is the particular cloth in his particular neighbourhood which can be sold at a paying rate. This will be a little difficult at first, but experience will show.

I should not however confine myself exclusively to weaving. The three things which I would strongly recommend him to go in for would be, (1) Gardening and general agriculture of a simple and inexpensive character; (2) Silkworm and silk-reeling. There is a great future for this in India. And (3) Carpentry is also a useful and attractive employment for boys.

VIII.

REV. GEO. H. HAMLEN, BALASORE.

1. Mission industries must be kept very closely in touch with local conditions, if they are not to court failure. This does not mean that no new industry must be started; but it does mean that, in starting any sort of a school to teach industrial work, the local demand and supply should be carefully considered.

2. I believe our aim must be to make our industrial pupils quite independent and self-reliant workmen, able and willing to do their work in a Christian way, and to make the most of their opportunities. Here as in all other branches of mission-work, the missionary and the mission should aim to "vanish away" as soon as possible. In passing I may remark that I grieve that the vanishing point seems so remote.

3. Specifically, hand-loom weaving does not appeal to me as an industry likely to be either profitable, or intellectually helpful. Yet I can easily conceive that it might be combined with something like farming to the advantage of the individual and the community.

As to the industry most likely to be successful financially and industrially, again I must urge a consultation of local conditions. For us here, carpentering, iron work, and tailoring, especially the former, are the best trades we have discovered.

5. Trades which can be carried on by the workman independently, rather than a training to handle machinery seems to me much better for country stations. If the boys are taught to be operatives, we are only helping to swell the population of the large cities, where most of our young men are sure to be "drowned in perdition and destruction." The only alternative to this would be a well equipped local factory, or machine shop, to which the school could be a feeder. But I take it this is out of the question in most cases.

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week.

The Executive Board.

The Executive Board of the Methodist Episcopal Church in Southern Asia is a body which takes cognizance of financial and other interests of the Methodist Episcopal Church. It meets once a year and for several years has met in Lucknow; either immediately before, or immediately succeeding the Dasehra meetings. This proves to be a most desirable time. It is the season when there are concessions available on many of the railways, and the expense of gathering is much less than it would be at ordinary times. Another helpful feature is that some who otherwise would not be in attendance at Dasehra take the opportunity of attending; and, conversely, Methodist missionaries who would not be able to attend the meetings of the executive board, are able to do so because they are held so near to the meetings of Dasehra, though they are not elected members of the body. In addition to these meetings there is an annual meeting of the Board of Publication which is armed with authority over the various publishing houses connected with the work of the church. Dasehra time at Lucknow is therefore a time of gathering of the Methodist clans. The meeting of the executive board was fully attended and many matters of interest to the work were transacted. Baroda's representative, the Rev. L. E. Linzell, told us of the preparations he was making for the meeting of Central Conference at Baroda in January next. All who know Mr. Linzell's great capacity for organizing will know that the arrangements now being made are indeed *pukka*. The Board was genuinely concerned with the news it had re-

ceived concerning the condition of health of that veteran missionary and former editor of this paper, Mr. Messmore. A telegram of loving greeting was sent him and a reply received telling how much the telegram was appreciated. Mrs. Lee's and her son Albert's illness also called forth a greeting of concern and also elicited a grateful response from Dr. Lee. A telegram expressing the thankfulness of the Board at the good progress Mrs. Warne was making was also despatched. The Board made special provision for help to the brave Gujarat workers who are in the area which has been stricken with famines. The clear presentation of the need of help made a visible impression upon the Board who are not impressed with any and every story which comes before them, but the Gujarat friends are in special need of assistance and will use with exceeding care all funds that may be intrusted to them.

It was a great delight to the Board to have with them Bishop Oldham who is doing so magnificent a work among the islands of the sea. A statement from him as to the reasons why the Philippines and the Malaysia Conferences are asking for release from Southern Asia was listened to with deep interest. While no one is anxious that a division be made there was evident among the members of the Board no desire to insist upon a union which has now largely lost its meaning.

Two days with the executive board listening to the discussions of different matters as they come up is no small privilege, and the writer is thankful for have being present at the meeting.

"India Under Lord Curzon and After."

Reuter telegraphs that Mr. Lovat Fraser's book, 'India Under Lord Curzon and After,' is published. The *Times* announces a special review by Lord Milner. In a preface to the book Mr. Fraser states that Lord Curzon is in no sense responsible for the book. He did not suggest nor inspire it nor has he seen a line of it. The author had no access to private documents or correspondence. The book covers the whole range of modern Indian politics and their development from Lord Elgin to Lord Hardinge of Penshurst. It contains much hitherto unpublished matter, including a remarkable account of the Kabul Mission, an explanation why spheres of influence in Persia were defined on the present basis, and a narrative from Russian official sources of the reasons which led to the unexpected decision to send large reinforcements into Trans-Caspia during the Russo-Japanese war. The book, though evidently intended to defend Lord Curzon's viceroyalty, is frankly critical throughout, and frequently disagrees with Lord Curzon's policy and decisions. Sir Francis Younghusband's Lhasa treaty is rather severely analysed. Lord Kitchener's reforms and the controversy regarding the Military Department are exhaustively discussed. The author says that later knowledge shows the sincerity of the Home Government's decision which cannot be impugned though it is to be deplored. A notable chapter declares that England is bemused with drugs and sham Imperialism, and vigorously protests against the widespread belief at home that India is held by bayonets rather than by the merits of British rule."

A later message states: The *Times* to-day publishes a long review of Mr. Lovat Fraser's book by Lord Milner, who describes the book as much more

than an account of Lord Curzon's Viceroyalty because the author ranges widely and boldly over the whole field of Indian politics.

What interests Lord Milner most is Mr. Fraser's picture of the personality and achievements of the great administrator. He strongly emphasises the fact that the book is no indiscriminate eulogy, which greatly increases its value. Lord Milner proceeds to state at great length his own views of Lord Curzon based on Mr. Fraser's book. He acknowledges how much he owed in South Africa to Lord Curzon's energy and foresight and declares that but for his prompt despatch of reinforcements the Boer flag would have been flying over Pietermaritzburg and Durban in October 1899. While generously praising Lord Curzon's work in India Lord Milner says that now Mr. Fraser has made him realise the full extent of his activities he doubts whether he did not attempt too much. Granted that all his undertakings were necessary and urgent, Lord Milner thinks that they were sometimes pressed forward with too fiery a zeal.

Lord Milner continues:—"Lord Curzon cannot escape the defects of his qualities. The tendency to over-work and over-elaborate is the besetting sin of his ardent temperament, combined with immense intellectual resources. The same defect is visible in his excessive copiousness and over-emphasis in speech and writing."

Lord Milner quotes the famous confidential minute on the partition of Bengal as an example. These minor defects, however, he says, are small "by the side of the imposing monument of Lord Curzon's completed work, which will stand long after the friction and hubbub that accompanied its erection are forgotten. If the splendour of the first five years of the Viceroyalty are somewhat dimmed by the bitter controversies marking the close, those controversies are now dead. When ample deductions are made for what may have been ill-judged acts or only of temporary importance, enough remains to Lord Curzon's credit to place him in the first rank of men who made and maintained the Empire."

An address to Sir Charles Bayley.

The following address was presented by the representatives of the Baptist Churches and communities of Eastern Bengal and Assam. It reads:

TO HIS HONOR,

SIR CHARLES STUART BAYLEY, K.C.S.I.,
LIEUTENANT-GOVERNOR OF EASTERN BENGAL AND ASSAM.

MAY IT PLEASE YOUR HONOR,

With the representatives of Baptist Churches and Communities in Eastern Bengal and Assam, which scattered over many districts numbers thirty-five thousand souls, count it a privilege to offer Your Honor our sincere and respectful congratulations on your assumption of the Lieutenant-Governorship of this Province. We earnestly pray that length of days, health and happiness may be vouchsafed to you, together with the wisdom that cometh from above and that strength which is the touch of the Eternal, and which alone can enable you to discharge aright the great and responsible duties of your high office.

We desire to assure you of our abiding fealty, to the throne, and to the persons of their most gracious Majesties the King-Emperor, and Queen-Empress of the Realms, and our deep gratitude to God for that large spirit of justice born of sympathy which characterizes their interest in the well-being

to be a grand and glorious muddle. The letter in your last issue written by PRESBYTERIAN MISSIONARY makes the point that "it is rather absurd to blame the Church of Scotland for taking the same view of Mr. Macdonald's position as that taken by the Wesleyan Church herself." As I am not a Wesleyan I cannot say what position is taken by the Wesleyan Church. This seems to be certain, however, to PRESBYTERIAN MISSIONARY: He believes the General Assembly treated Mr. Macdonald as a layman. Will he please tell me then what the Assembly meant by declining to pronounce upon the *validity* of Mr. Macdonald's orders? If he had none, —though Mr. Macdonald presented a certificate of ordination with his petition,—how could they be treated as either "valid" or "invalid"? Perhaps PRESBYTERIAN MISSIONARY will tell me? For myself, a poor unsophisticated son of Erin, I scratch my head, and confess myself,

PUZZLED."

—There is much jubilation to-day at the Wellesley Girls' School, Naini Tal. Miss Easton after a long and successful term of service in India completes her eightieth year. On behalf of the readers of the WITNESS we extend hearty congratulation.

—Says *Makhzan-i-Masahi*: "The *Kaukab-i-Hind* reports a rumour, set afloat by some one with a lively imagination, that the transfer of the M. E. Mission from India to Korea had been ordered. In Chicago the starter of such a rumour would be called a 'cheerful liar': this rumour, however, gives the Makhzan itimerant an opportunity to say that 40 years ago a young Presbyterian missionary stopped at the Lal Bagh in Lucknow, shortly after its purchase by the M. E. Mission, and with some knowledge of what has been accomplished by different Missions in these 40 years and more he puts the M. E. Mission of India in the front rank of Missions, its men and women, foreign and Indian, accomplishing a work which, while not beyond sharp criticism here and there, has been and is an inspiration to other Missions. We are quite sure that the M. E. Mission is in India to stay, and when the Indian Churches unite, they will very likely take a leaf out of the Methodist Polity which makes the Bishops representatives of the members of churches and responsible to them—in fact Bishops elected by and subject to Presbyteries. *Primus inter pares.*"

—The recent good showers at Ahmedabad and Nadiad and vicinity have been helpful in filling the wells and thus relieving the acute pressure of the water-famine from which the villagers suffered so much. The rain will also serve to provide fodder for the poor cattle thousands of which in a greatly emaciated condition were shipped to more favoured localities. Of course there remains the total loss of the standing crops, but the rain, if it continues, as we hope it will, is tolerably certain to make the later crop possible. The missionaries rejoice that while severe suffering cannot wholly be averted, the terrible famine experiences of previous occasions are not likely to be repeated.

—We are distressed to learn of the serious illness of Dr. H. H. Linn, at Bidar, Nizam's Dominions. There is no European physician anywhere near that station; and a couple of years ago Dr. W. H. Batstone nearly lost his life there through the absence at first of proper medical aid. Subsequently,

however, Dr. Timpany, of the Baptist Mission, Hanumakonda, chivalrously braved the difficulties and dangers of the monsoon and made his way to the side of his imperrilled brother missionary. Strangely enough, Dr. Batstone's successor is now taken with the same subtle disease, and at the same time of the year. Rev. C. E. Parker, Miss Wells, and an experienced nurse in enteric cases, have gone to Bidar, and we hope we shall hear good news soon.

—Lest Methodist missionaries should be exalted above measure in anticipation of the appropriations for 1912, it may be well to inform them that the net increase in missionary collections for the first seven months of the fiscal year is only \$2820! It is difficult for us abroad to understand why decreases should have been reported by such conferences as New York, New York East, Cent Pennsylvania, Troy, Wyoming—all in the east. Kansas, S. W. Kansas, St. Louis, Philadelphia, and Maine (hurrah!) had substantial increases. The great, strong, generous conferences of the middle west, to be heard from between now and Oct. 31, will doubtless make an advance in the aggregate. Foreign Conferences will have reason to be thankful if they receive an increase of five per cent in their appropriations. There will be occasion for bonfires if the increase should be ten per cent.

—The Revs. A. Willifer Young and J. M. B. Duncan have accepted the Joint-Secretaryship of the Interim Committee appointed to initiate preparations for a Decennial Conference in 1915. With that Committee have been associated a large number of representative missionaries in various parts of India, including survivors of the Standing Committee of the Madras Conference. Preparation are under consideration for the sectional conference which Dr. Mott, by direction of the Edinburgh continuation Committee, proposes to hold in India in 1912. No reply has yet been received from Edinburgh to the suggestion relating to an All-India missionary survey.

—The September session of the Calcutta Missionary Conference last Monday night at the Y.M.C.A. Hall, 25, Chowringhee, was anything but dry, in more ways than one.

At the business meeting, after a parliamentary tangle of some involvation, it was decided that Prof. Mukerji, of Serampore, read a paper at the November meeting, and the December meeting be devoted to a social, in which the hardworked missionaries might have a chance to become acquainted.

The feature of the evening was "A Layman's View of Missions" by Mr. Jones, who spoke *in substance* as follows:—"I speak from the standpoint of the disinterested and dispassionate layman and from my view point, I consider candour a great desideratum. The facts that need to be set before the European and American public are those which come out in confidential chats with missionaries, such as I have had. The ordinary missionary address fails to depict the situation. Although I had heard many missionary addresses at home, I did not really understand the situation, all the difficulties with which the missionary has to contend. There must be more candour in depicting the situation as it really is. Former missionaries dwelt upon the hostility of the people, but we must show our friends at home that this hostility is due to the inherent character of our struggle against Hinduism. The problem is at least as

difficult as converting the Roman Catholic to the Protestant faith, a problem which few at home seem inclined to grapple with.

The people at home must understand what conversion really means to a Hindu. The native Christians have to leave their position in Hindu society, they are isolated, and subject to the demoralization that such a relation entails. If the Churches really knew and had a grip on the situation, I believe there would be a change of policy. One change of policy that a fuller knowledge of the situation would bring, in my judgment, is a greater concentration, a greater attempt to win communities, as a whole, rather than spend effort on scattered individuals. Much energy is frittered away in holding scattered outposts for no other reason than continuing the status quo. Such a policy would be alright merely for the sake of holding territory occupied, but will not do in an active campaign. The case of the Nama Sudras is a concrete illustration. Here is a community that has been stirred with the longings for a new life, with the desire for better things, and there is no doubt but that Christianity would hold them, if we had the men to spare to concentrate on that situation. As it is, no mission has any men to spare, forsooth, because if any man left his post some other church would step into his sheepfold, and rob his sheep. As it is, not a single extra man was thrown into that breach, but men remain scattered at their outposts. There must be some fatal weakness that permits such a policy.

Another danger that arises from this policy of scattering the workers to isolated outposts, is the tendency to compromise with the enemy. The early missionaries were perhaps too intolerant. They regarded Hinduism as essentially pagan, and denounced it as such. They were violent perhaps in some of their methods, but they were successful. We live in an age more polite and mealy-mouthed. The sound of controversy has died away. The missionary gives no offence. Even the orthodox Hindu with condescending grace gives a feast to the Christian school children, or attendants in children schools. Modern writers flatter Hinduism. We hear that the West has much to learn from the Oriental consciousness; that Western Christianity must rid itself of its occidental accretions and adapt itself to Oriental modes of thought; that the deep and subtle powers of the Indian mind, their capacity for meditation, their emphasis on the inwardness of things, fit them for an expression of Christianity such as we have not seen. We read rhapsodies on the incomparable god-intoxicated masters of religion that the East has produced. The same admiring spirit towards the East is shown in a recently published Premier of Hinduism, in which the author dwells on the exquisite lyrics, the sublime teaching, the beautiful sculpture it has produced, while in a brief postscript only are we led to believe that there is any inherent evil in the same. I greatly doubt whether a campaign with confetti and flowers will be effective. Hinduism must be judged by its fruits. As I look about me, I see a people infested with corruption from top to bottom. There must be in every department of business a system of checks to prevent dishonesty and fraud. Blackmail is levied by every one, from the highest to the lowest; of public spirit there is scarcely a trace. The local bodies are filled with men who have paid for the votes that

*It is not
revenue*

brought them there, and who expect a fair return on the investment. The physical energy of its people is sapped by precocious marriages and public prostitution. One has only to scan the advertising pages of the ordinary Bengali newspaper to see the state of common morality. As a Christian layman, I feel the Church should say something as to the fruits of Hinduism. Wrong conduct should not be tolerated. A religion that glorifies in action, that does not promote the progress of its adherents, is not the object for missionary eulogy.

The Church must make a stronger stand against the evils inherent in Hinduism. When the Gaekwar of Baroda proposes to give his daughter in a bigamous marriage, no church utters a protest. Indian social reform must receive better and stronger help from Christianity. The Church too should make up its mind about the Higher Hinduism. The policy of showering compliments on a dreary philosophy fit only for Milton's Limbo, certainly cannot be victorious. When they talk of Hindu philosophy, I see the quivering bodies of decapitated goats at Kalighat. Belial himself would be sickened at the representations of Kali that are everywhere exhibited before the people. I believe that European philosophy has nothing more to learn from Hindu philosophy than it has from Hindu astrology.

Another point of importance in my estimation of self-government in the Indian Church must depend upon capacity. Either the Indian Christians are fit or they are not fit, and only the question of fitness should be raised in this connection. There is the cry raised that the Church must not lag behind the government. The Church's refusal can easily be misconstrued, and easily misrepresented as being due to racial hatred, and the Indian Christian is an adept at making such charges. Even such misrepresentations should not deter us from doing the right. If the State has seen fit to advance and confer power and authority on certain classes, the Church must have more lofty standards. Is the fitness there? If so, the Churches must grant necessary self-government. If the fitness is not there, what has the Church to do with nationalism? There is no more dangerous perversion of this ideal than that political advancement gives a claim to religious superiority.

As to Christian education, I cannot feel that all is as it should be. If education were definitely Christian, well and good. As now conducted, any gains seem impossible. The fact that much of the money is given by poor and pious subscribers provokes and enlarges the difficulties of Christian education. Personal influence does not find any scope under the present conditions, in which Bengali youths learn English and science at the expense of Christian contributors. If they knew the facts, there would be a slump in contributions. Christian education should be first of all religious, and examination should be a matter of secondary importance. If we have in Christian education wandered from the path, let us return.

The paper brought down a cloud of discussion which necessitated an extension of time. In the meantime, the clouds outside began to speak, and many of us were compelled to "boat it" down Dharamtala; but even its waters were not sufficient to drown the fire in our minds which the discussion aroused. We believe that this frank discussion will be a valuable stimulus to the missionaries and be productive of good results.

Coming Conventions and Conferences.

THE DARJEELING CONVENTION.

The dates fixed for the Darjeeling Convention this year are September 20-23. The speakers will be the Rev. G. E. Hicks, of Gaya, and the Rev. E. Stanley Jones, of Sitapur.

THE SIALKOT CONVENTION

Will meet on September 22nd and continue in meeting for ten days.

THE LUCKNOW DASEHRA MEETINGS

will be held from September 27 to October 1. Bishops Oldham, Warne and Robinson are expected to be present at these meetings, and to take active part. Dr. Grose, of Calcutta, will preach at the morning meetings.

Those who are intending to be present at these services should make early application to the

REV. J. WASKOM PICKETT,
LAL BAGH, LUCKNOW.

BOARD OF PUBLICATION.

The Central Conference Board of Publication of the Methodist Episcopal Church in Southern Asia will meet in Isabella Thoburn College at 7 a.m., on Wednesday, September 27th.

R. C. GROSE, Secretary. J. N. WEST, Chairman.

GENERAL ASSEMBLY OF THE SOUTH INDIA UNITED CHURCH

will meet in Bangalore on September 27-29. It is anticipated that this will be a great Assembly.

EXECUTIVE BOARD.

The annual session of the Executive Board of the Methodist Episcopal Church in Southern Asia, will convene at Lucknow, October 2nd and 3rd, 1911. Secretaries of Finance Committees are requested to report the election of members from their conferences to the secretary of the Board.

J. W. ROBINSON,
Secretary, Executive Board.

CONFERENCE OF THE HOME MISSIONARY SOCIETY.

The Biannual Conference of the Home Missionary Society will be held at Lucknow, October 3rd to 6th. All information regarding the meetings, entertainment of visiting delegates etc., may be had from Miss Hannah, Isabella Thoburn College, Lucknow.

LANOWLI CONVENTION.

The coming Convention will be held at Epworth Heights, Lanowli, during the Devali Holidays, i.e., from the 20th to the 24th of October, 1911, both days inclusive.

The charge for catering etc. will be Rs. 8/- for the 5 days. Persons desirous of attending should apply early for accommodation to

E. W. FRITCHLEY,
Secretary,

Lanowli Convention Committee.

MID-INDIA CHRISTIAN CONVENTION

Will meet at Jabalpur on October 20 to 28.

METHODIST EPISCOPAL CHURCH IN SOUTHERN ASIA.

DATES OF ANNUAL CONFERENCES.

Conference	Date	Place	Bishop.
Burma.....	Nov. 30...	Rangoon...	Warne.
S. India.....	Dec. 13...	Belgaum...	Robinson.
Bengal.....	Dec. 14...	Pakur.....	Warne.
N. India.....	Jan. 4...	Lucknow...	Warne.
Bombay.....	Jan. 4...	Poona.....	Robinson.
C. Prov.....	Jan. 11...	Jabalpur...	Robinson.
N. W. India.....	Jan. 11...	Meerut....	Warne.
Malaysia.....	Feb. 15...	Kuala Lampor....	Oldham.
Phil. Islds.....	Feb. 29...	Manila.....	Oldham.

CENTRAL CONFERENCE, BARODA,
JAN. 25.

THE BOOKSHELF.

READER.

I.

OUTLINES OF BIBLICAL THEOLOGY. Volume I. General Introduction. By Rev. Dr. T. J. Scott, principal of the Bareilly Theological Seminary, India. (12mo, 279 pages, Lucknow: Methodist Publishing House).

Dr. T. J. Scott, veteran though he be, is as earnest and as keen in his desire that India may be saved as he ever was. His OUTLINES OF BIBLICAL THEOLOGY, Vol. I. represent much earnest thought. Vol. II is now in the Press, and those who are having the pleasure of reading the proof-sheets speak most highly of it. This is what the *Western Christian Advocate* had to say of Vol. I: "This volume, prepared for use by students in India, preparing for the ministry, is not without peculiar value to ministers in the homeland, as it has been written with care, in simple language, and after long and thorough research. Dr. Scott has a fine gift in simplification. He shows familiarity with what has been written by the great theologians in our own and in other times, but he avoids the technical and metaphysical terms, puts profound truths into lucid statements, and furnishes a text-book modern in spirit, clear in its utterances and essentially orthodox in its teaching. The sanity of this sentence from the chapter on 'The Question of Inerrancy: 'The Bible is the Word of God because God's all-important message is in it—not that every bit of arithmetic, history, tradition, poetic figure, and pictorial portraiture is the literally dictated Word of God. It is inspired to a degree answering the great Divine end, and the time for which such a book is needed by man.' The treatment given to the claims of Christ, based on His superhuman excellence of character, his unparalleled teachings, and His already-won moral and religious triumphs among men, is a thoroughly admirable and careful piece of work. The chapter on miracles is also a specimen of honest thinking and strong writing, as well as that which deals with prophecy. Under the head of 'Hermeneutics' we find such cautions as the following, which suggest that we are not living in the mediæval time, when dogmatic utterances were swallowed down without inquiry: 'Scrutinize the dogmas of theology and creed by the light of a careful study of the Bible itself. There is always a grave temptation to bring the Scriptures into harmony with one's belief. We should not allow our preconceptions and prejudices to force a meaning on the text. . . . The law for correcting error in deductive reasoning is: Scrutinize the premises.' We submit that this is wise counsel to give to young theologues, who are prone to accept without demur or rational inquiry traditional views, and build upon them a structure of so-called faith which has not really been tested, digested, and assimilated. Dr. Scott has done a worthy piece of work, to which he gives the fruits of years of observation, reflection, reading, and teaching."

II.

A MIRROR OF THE HINDU PHILOSOPHICAL SYSTEMS, by Nehemiah Nilkantha Sastri Goreh. Price Re 1-14-0. Christian Literature Society, Madras.

This book has evidently met a felt need in India. The present is the third edition in English, and can be recommended to every missionary who would make a study of Hindu philosophy. The

the course of study to be sought in the Senior Classes. The Senior Course consists of Arabic and Persian literature, Rhetoric, Mohammedan Jurisprudence Principles of Mohammedan Law, Logic, Science of Controversy, Philosophy, Scholastic Theology, Geometry and History. Thus, while the Hindus were busy in mastering the English language, and through it European Sciences and Literature, and by this means were enriching their minds with living ideas and latest discoveries in the domain of knowledge and culture our co-religionists were going round and round the same course which had been prescribed in Bagdad more than seven hundred years before, and which had already proved a failure in our own case during the last two hundred years of our history in India. It is true that after 1873 some English education was also introduced in these institutions, but their main character continued, and still continues to be Oriental and essentially different from other modern institutions of the country.

Gentlemen, I have ventured to lay before you my views about the cause, and I shall now, with your permission, make certain suggestions as to the measure which in my humble judgment, should be adopted to ease the situation.

The first and the foremost need, which I can suggest, is the urgent want of a Provincial Mohammedan College of the type of the College at Aligarh. As you must be aware there are already Mohammedan Colleges at Lahore and Karachi which are being steadily brought up to the standard of the Central Institution at Aligarh; and another is being established at Peshawar, through the far-sighted wisdom and large-hearted sympathy of Sir George Ross-Kepell, the distinguished Chief Commissioner of the Frontier Province. It is only in the fitness of things that the premier Province of India should have a well-equipped Mohammedan College established at Calcutta to meet the demand of our community for High Education in Bengal. I have already shown you, by facts and figures, our deplorable condition in the field of High Education. If we have any regard for the future of our faith and community no time should be lost in providing the best and the latest means for supplying this urgent need.

The practical question therefore is: What should you do to achieve this object?

Gentlemen, this is not a new question, but has been before you now for many years; and what is still more important, there are means within your reach which ought to enable you, without any insuperable difficulty, I hope, to attain your end. I remember the Right Hon'ble Syed Amir Ali, in his Presidential address delivered at the Calcutta session of the All-India Mohammedan Educational Conference held in 1899, had suggested the desirability of reforming the Calcutta Madrasah on the lines of the College at Aligarh, and the same suggestion has been made by other Mohammedan leaders during more recent years; and now I find that one of your own resolutions relates to the same proposal. Thus the drift of Mohammedan public opinion in this Province is unmistakable, and it should be the chief aim of this Conference to bring this about. As you are aware, the Calcutta Madrasah, as at present constituted, has two departments: the Arabic and the Anglo-Persian. The Department teaches the Arabic Course which has been mentioned above and the Anglo-Persian Department is practically a High School for Mohammedans. Last year there were 547 pupils in the Arabic and 500 in the Anglo-Persian Department. My humble suggestion would be to amalgamate the Arabic and the Anglo-Persian Departments into one College and adopt the University curriculum, making adequate provision for religious instruction as is the case at Aligarh. The present Madrasah system has had its trial, and it is now time that the past experience should bear fruit in the shape of an institution suited to the present requirements of the community. If this proposal ever reaches the practical stage the most important consideration deserving your first attention would be the question of cost. According to the last year's report the cost of the abovementioned two departments of the Calcutta Madrasah was Rs. 86,239 and Rs. 20,824 respectively, that is, a total of Rs. 57,063 a year. To this should be added, in my humble opinion, the sum of Rs. 80,000 a year which is contributed out of the Mobain Fund to the education of Mohammedans of Eastern Bengal, for, as I take it, this Province has prior claim upon this Fund than the new Province. It should be the business of this Conference to make a due representation to the Government on this subject. Thus the initial funds at your disposal ought to suffice for your immediate needs; and I feel certain that when once this institution has been re-organised on a sound basis the Mohammedans of this Province will not be wanting in their gen-

erous support to make it a complete success.

My other suggestion with regard to High Education is the urgent need of establishing a Scholarship Fund for the help of deserving poor students who should be encouraged by every possible means to complete their collegiate education. On behalf of the Central Standing Committee of the All-India Mohammedan Educational Conference I have great pleasure in announcing, on this occasion, that two scholarships of Rs. 10 a month and two scholarships of Rs. 15 a month, respectively, will be given, upon the recommendation of the Central Standing Committee of this Conference, to such Mohammedan students of this Province who after passing the Matriculation and First Art Examination in the First or Second Division, shall join the Aligarh College for completion of their studies.

On the subject of Secondary Education the business of this Conference should be, through its Local Committees in each district, to see that every Mohammedan boy of respectable parentage and school-going age receives education in Government High or Middle Schools. The District Local Committees should spend a certain amount in helping those students who really cannot afford to pay their school fees. The second step should be to try to raise the existing Madrasahs to the status of High Schools. Besides the Government Madrasahs there are about 14 non-Government Madrasahs in this Province, and it should be the endeavour of this Conference to influence the opinion of their founders and managers on the question of their necessary reform. But the ideal before this Conference in this connexion should be to establish Residential Mohammedan High Schools at the centre of every district. This is a large question and not easily attainable in the near future, but it should form an important part of our educational programme in every Province.

Equally important is the need of inducing your educated men to seek service in the Educational Department which is essential for attracting Mohammedan students to Government schools. Offer scholarships to graduates and matriculates to join Training Colleges and thus qualify themselves for this service which though unpopular has a very important bearing upon our progress in education.

There is one thing which I wish to make perfectly clear. Whether you establish a College or raise the existing Madrasahs to High Schools, adequate provision should necessarily be made for religious instruction; and in so far as the present Madrasahs are really serving this purpose they have my full sympathy and support. All my objection relates to the study of East or science and literature which are absolutely out of date, and therefore a serious hindrance to our moral and intellectual progress. Of course we do wish and require to preserve our Oriental learning, and for that purpose we shall have a special faculty in our proposed University in which a certain number of scholars, having natural taste and aptitude for the subject, will devote their life to the work of elucidating and interpreting to the outside world the past achievements of our great ancestors in various branches of learning. But to make Oriental Sciences and Literature as an essential part of a general scheme of education is calculated, most certainly, to take us backwards rather than forward, and is the most effective means of keeping our mind enchained instead of being opened and freed so as to take in the life and the light which are brought within our reach by the introduction of Western science and literature which is the grandest result of British rule in this country.

Coming to the question of Primary Education I have something to say on the problem of mass education to which I have referred in the earlier part of this address.

Whatever may be the views of different sections of the public as regards the principle of "compulsion," it is perfectly clear that in the best and general interest of the community strenuous efforts should be made to cultivate and enlighten the mind of our masses who constitute the large majority and upon whose collective contributions shall depend the stock of moral and intellectual wealth of our people. Our Hindu brethren are doing their utmost to infuse life and light into every part of their national body, and it will be an irreparable blunder if we miss this opportunity. Depend upon it this is one of those questions which finally determine the destiny of a people, and if we fail in this trial then our doom will be sealed for ever. The results of our having been left behind in the field of High Education are patent to

(Continued on page 10.)

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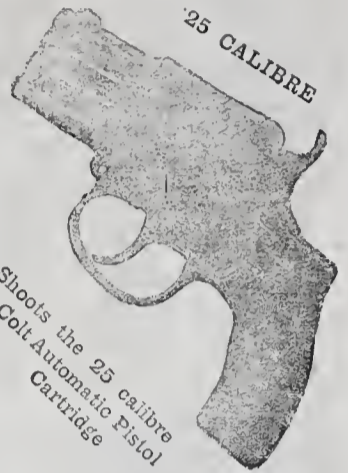
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you all, and are fully visible in our failures and shortcomings in the political, economic and general life of the country. Still we are not without hope, and by means of the proposed Moslem University and our other educational movements we expect to make up, to some extent at any rate, for our lost opportunities in this regard. But our national negligence in the matter of mass education will be irremediable, and the problem of number, which is the root of all our present troubles in this country, will have increased a hundredfold; for, every Indian whether he be a Hindu or a Mohammedan, when educated, will count for many more than at present as against ignorant members of the people. It is therefore our imperative duty to be up in time and do our best before it is too late.

You must be aware of the peculiar difficulties which confront us in the practical handling of this problem, as the question of religious instruction, language and teachers need careful solution. Obviously the best course would be to consider the needs of every Province in the light of its local conditions and circumstances, and therefore I would ask you to concentrate your mind upon the situation in your own province. First of all we should consider the position which our masses occupy in this province as literate portion of the population; and in this connection I would refer you to the last Census Report in which I find that—

"The Mohammedans are much more backward, and the proportion who can read and write is barely half as great as it is amongst Hindus. In every 1,000 males only 68 are literate and in every 1,000 females only two. The disproportion is more marked in the case of literate persons under 15 than it is at the higher ages, and it would thus seem that the Hindus are increasing the lead which they already hold."

This was the position when the Province was not partitioned and the proportion of Mohammedans in the total population was easily 50 per cent. Thus according to the last Census there were only 88 literate men in every 1,000 males, and therefore the magnitude of the task which now lies before you is immense and will need your highest powers of courage and perseverance to cope with the demand. In this great and noble work I would suggest the desirability of utilising the influence and the ability of our *Moulvis* who certainly command the confidence of the masses and are best fitted to make this scheme a real success. It should be the chief business of the Conference to enlist the co-operation and active support of the *Moulvi* class, who should be induced to start a regular mission for the purpose of carrying education and enlightenment to the homes of our poor co-religionists in the small towns and villages of this Province. I would earnestly ask you to devise practical means of directing the attention of this learned class towards this important and urgent work, and a special committee should be appointed to take immediate steps in this matter.

The second point which should claim your careful attention in this connection is the question of your "Maktabs" which at present exist for mass education of Mohammedans in this Province. Last year there were 3,607 Maktabs, out of which 2,504 were receiving aid from the Government. Our thanks are due to the Government of this Province for the steps it has taken for the improvement of these Maktabs, for which a special course of studies has been designed and a Maktab Teachers' Manual has been prepared and special rules for the grant-aid to these Maktabs have been sanctioned.

But it is indeed strange that while there are 199 "Guru-training" schools costing Government no less than Rs. 2,68,848, there was up to last year not a single training school for "Maulvis," whose qualification as good teachers was so essential for the success of our Maktabs. There was a proposal last year to convert 17 "Guru-training" schools into "Mianji-training" schools, but, it is said, that it had to be postponed as "The Special Maktab Teachers' Manual" could not be completed during the year. It is to be hoped that no further time will be lost in supplying this urgent need. It is also necessary to point out that compared to 199 "Guru-training" schools the proposed 17 Mianji-training schools would obviously be quite insufficient, and it is only fair to ask the Government to make adequate provision for this educational requirement of our community in this Province.

The real thing is to increase the number of useful Maktabs teaching the course prescribed by the Government or some other which may be equally up-to-date, providing both of religious and secular instructions. For this purpose your Conference should have a Text-Book Committee which should carefully examine the course prepared by the Govern-

ment and should recommend any improvement or modification if it be necessary to do so. Having satisfied yourself as to the merits of the prescribed Course earnest endeavour should be made to popularise it among the "non-recognised" Maktabs of the Province.

Not only this, but every effort should be made to have new Maktabs opened in as many mosques as practicable by offering suitable inducements to Mullahs and Mianjis, whose number in this Province appears to be sufficient for all such purposes. The Government should be asked to be pleased to appoint special Mohammedan Inspectors, whose duty should be to visit small towns and villages and induce Mohammedan residents, and Mullahs of the place to start Maktabs or to improve those which already exist. This Conference should also employ a certain number of agents to co-operate with Government Inspectors, and on behalf of the All-India Mohammedan Educational Conference I promise the services of an agent for six months in the year for this work.

This scheme opens a vast field of work and useful activity for this Conference, and judging from the patriotism and enthusiasm which have characterised all your proceedings I have every reason to hope that what appears to be a dream to-day may be your achievement to-morrow.

The problem of education in India is so vast and complex, and the satisfactory determination of the present period of transition depends so much upon its right grasp and proper solution that no study is too deep and no consideration is too long of this intensely important question. And although I have taken so much of your time in discussing certain topics connected with some of its important aspects yet I confess I have not touched even the fringe of the subject as a whole. The question of Female as well as Technical and Industrial Education are in themselves problems of mighty import, and are destined to engage the best and the greatest part of our attention in the near future; but I have left them entirely untouched. Their importance and urgency are admitted by all and need no lecturing—they simply await active support and practical handling. Our position in the departments of Engineering, Medicine and Law is evident from the figure given about—the wits consideration and attention in that regard are parts of our general educational programme and need not be discussed here any further; but I would again impress upon you the absolute necessity of sending as many of your graduates and matriculates as you can to Training Colleges for the purpose of having a sufficient number of Mohammedan teachers in the Educational Department. Further I would urge the importance of devising means for securing some here in the professional work of the Colleges here and thereby remove the blot of our total absence from the highest branch of teaching in this Province.

AMONG MAN-EATING LIONS.

TRAVELLING STORIES BY ENGLISH DOCTOR.

An interesting account of North-Eastern Rhodesia and its native tribes has been given to a representative of "The Daily Chronicle" by Dr. Danbar-Branton, who has recently returned to England after spending some years in that country as a district medical officer.

Dr. Danbar-Branton is well-known as a big game hunter, and some of his trophies are to be seen in London clubs. In North-east Rhodesia he had plenty of opportunities for sport, for the Wawemba territories in which he was on duty have not been explored by many hunters, and are richly stocked with wild animals. On many a night, sitting in his verandah, the doctor has heard the full-throated roar of the forest lion, the cough of the leopard, and the yell of the hyena.

"There is something strange," said Dr. Danbar-Branton, "in the encounter of wild beasts in a country which has the charm and beauty of some parts of England or Scotland. For North-Eastern Rhodesia has not the savage character of tropical scenery. In the centre of the country there is a high plateau rising to 8,000 ft., richly wooded from top to bottom, and extending for 400 by 300 miles. With a temperate climate it has the sylvan beauty of the Tyrol, and the trees rise up clean and free from jungle or tropical undergrowth. Little rivers like the trout streams of Scotland run down the hillsides, and in the valleys and plains there are districts like the park lands of England.

It is curiously disconcerting, therefore, to see the ugly old head of a hippopotamus poking through the rushes on the bank of a river, or an alligator lying asleep there, or herds of wild buck through a vista of trees like one may see the fallow deer in Bensley Park. It is still more curious to run up against lions, as I came
(Continued on page 11.)

The rate for Advertisements under the head WANTED, FOR SALE, TO LET, etc., is four annas per line, 8 lines to the inch (averaging seven words in a line running paragraph form) with a minimum of one rupee per insertion; FOUR INSERTIONS CHARGED AS THREE; SIX AS FOUR. Headings to advertisements count as two lines. Advertisements from non-subscribers must be accompanied by cash.

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Wanted.

A Young woman as shorthand writer and typist, must have had business experience. Also a young woman as Cashier and Clerk for shop. Apply by letter stating experience and salary required to Murray & Co., Ltd. Lucknow.

WANTED educated and intelligent Agents on liberal commission for the **Mitra Biswas Insurance and Banking Corporation Ltd.** An organization with all the latest principles of insurance, fire and accident, and the accident of thrown out of employment a specialty. Premiums lowest, Policies simplest, conditions easiest. Capital Ten lacs in shares of Rs. 10 each of which Rs. 5 only is to be paid now. For further particulars, please apply to CHATTERJEE FRIENDS & Co., Managing Agents, 2, Lall Bazar Street, CALCUTTA.

WANTED to inform you that I make highly finished Platino Bromide ENLARGEMENTS, 18" x 14" mounted, for Rs 7 only; same in oil colours Rs. 12. AMATEUR WORK of every description under European supervision. PHOTOGRAPHIC REQUISITES—the BEST and the Freshest. D. MOLL, CIVIL LINES, LUCKNOW.

FOR SALE.

For Sale.

A Buggy, complete, with leather-hood and rubber tyres, very comfortable and in good condition.

Also, Bay Arab, aged, 14-2in. good trapper, very steady, with set of Black Harness Re. 750. Apply W. A. c/o MANAGER, Indian Daily Telegraph, Lucknow. 610

PURCHA House No. 11 Station Road, with large Rooms, Compound, Out-houses. Iron Work supplied by Balmer Lawrie & Co., Calcutta. (Price Rs. 12,000.) Apply to Mr. SHARPE, Dilkusha Gardens, Lucknow. 609

FOR SALE.

A NEWLY built Bungalow pucca throughout, standing in about 13 acres of Freehold land, on the road between Debra and Rajpore, District Debra Dun, about 3,000 feet above Sea, some 300 building sites and building material on the Estate, some 200 young fruit trees planted, property in the vicinity is rising in value rapidly. Price Rupees Twenty Thousand. Apply to J. W. BAILEY, Half Way House, Jhansi, U. P. 597

"Coronation Fruit Hampers"!!!
25 Oranges, Rs. 2; 25 Red Bananas, Pe. 1-8; 50 Table Plantains, Rs. 1-4; 5 lb. Bombay Hulwa, Rs. 2-8; 5 lbs. Dates, Rs. 2; 3 lbs. Kaju-nuts, Rs. 1-8; 200 Bombay Ducks, Pe. 1-8; Carr. paid; Apply to TUKINA & Co., Bombay, mentioning this Paper.

FOR SALE WITH IMMEDIATE DELIVERY FROM STOCK.

3 Roller Sugar Cane Mills for Belt Drive.

No. 1 Rolls 8in. by 8in.
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3 ROLLER SUGAR CANE MILLS FOR CATTLE POWER.

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A Pucca House on Hilton Lane. For particulars apply to Munoo Lal & Co. 116 DILKUSHA.

SPECIAL NOTICES.

OUR regular monthly sale of Horses and Carriages will be held on Saturday, the 24th October 1911, and of Miscellaneous Household furniture, etc., on Monday the 30th October 1911, commencing at 9-30 A. M. Terms:—Cash. Peake Allen & Co., Auctioneers, Lucknow. 598

NOTICE.

A sale of building sites in Butlorgenj, Lucknow, will take place at the spot on Sunday the 29th October 1911 at 7-30 A. M.

The plan of the sites proposed to be sold can be seen at the Municipal Office during working hours or at the site. The conditions of sale and any other information desired can be obtained from the undersigned.

By order, W. E. BOTTING, Secretary, Municipal Board 68

17 Horses, some well matched pairs, and all broken to saddle and harness, the property of the 17th Cavalry, Bareilly, (U. P.), will be sold by Public Auction on Saturday the 21st October 1911, commencing at 10 A. M. Catalogue on application. Terms:—CASH. Peake Allen & Co., Auctioneers, Lucknow. N. B.—The horses will be stabled at our premises three days before the Sale. Inspection invited. 594-2

I. C. S.

International Correspondence Schools of London LUCKNOW Branch Office, Station Road, opposite the Stranger's Home. Full particulars regarding any Course of Study on application personally or by post to—THE AGENT. Diplomas granted—Success guaranteed.

NOTICE.

A sale of building sites in Bagh Aminuddaula, opposite the Aminabad Park, will take place at the spot, on Sunday, the 22nd October 1911, at 7-30 A. M.

The plan of the sites proposed to be sold can be seen at the Municipal Office during working hours or at the site.

The conditions of sale and any other information desired can be obtained from the undersigned. 606

By order, W. E. BOTTING, Secretary, Municipal Board. 606

ALLAHABAD CENTRAL HOTEL.

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NOTICE.

The auction of the whole of the household effects at No 46 Cantonment Road (Park-hurst) advertised to take place on Tuesday the 10th instant has had unavoidably to be postponed. The auction will now take place on Thursday the 12th instant at 9 a. m. positively. J. JOHN & Co., Auctioneers.

GOOD POSITIONS

CAN only be obtained by trained men. The I. C. Schools of London teach employed persons the science of their trades and professions; they prepare misplaced and dissatisfied people for congenial or better paying work; they give young unemployed persons the training necessary to enable them to start at good salaries in chosen vocations; in other words they help the man or woman to advance in life. All professions taught. Do not lose your opportunity but write now for full particulars to—

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LONDON DIRECTORY

(Published Annually) Enables traders throughout the World to communicate direct with English MANUFACTURERS & DEALERS in each class of goods. Besides being a complete commercial guide to London and its suburbs, the directory contains lists of EXPORT MERCHANTS with the Goods they ship, and the Colonial and Foreign Markets they supply; STEAMSHIP LINES arranged under the Ports to which they sail, and indicating the approximate Sailing; PROVINCIAL TRADE NOTICES of leading Manufacturers, Merchants, etc., in the principal provincial towns and industrial centres of the United Kingdom. A copy of the current edition will be forwarded freight paid, on receipt of Postal Order for 20s Dealers seeking Agencies can advertise their trade cards for 2s. or larger advertisements from 2s.

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Primary Schools
Normal Schools
Guru Training Schools
Mianji Training Schools
Special Maktab Teachers' Manual

point is though, has the Home Office authority to stop the fight? Nobody seems to know, but it is thought it has, and, if there is no other way of stopping it, it is hoped that Mr. Churchill will be able to do so. There are two distinct camps amongst those who oppose the fight: some take the line, a strong one, that it is opposed to the best interests of boxing and that from the colour point of view it would be disastrous to allow such a contest to take place in London; others that the whole thing is a sickening brutality, which twentieth-century civilization ought to be ashamed of, and in this connection it is significant to note the words of the Lord Mayor of London: "I think it deplorable that either men, communities, or nations should fight. The evolution of the race had sufficiently advanced, I had hoped, in order to make such contests impossible." There is a strong backing of English public opinion behind the Lord Mayor of London, and it is gaining in strength daily; it may well be that the Johnson-Wells match controversy will mark the beginning of a movement which may end in the prohibition of boxing in public for money, and there be many of us, good sportsmen, I hope, who would like to see professionalism in boxing, as in other branches of sport, receive a knock-out blow. But let the science of self protection be encouraged, and preserved.

FOOTBALL.

The weather has changed—autumn appears to have set in, in earnest, and footballers are able to play the game now in the temperature in which it ought to be played. It will be some time before the various League games get really interesting, but events are almost sure to happen each week to give greater zest to the zeal with which we shall be following, presently, the fortunes of this or that club which we believe to be in the running for the championship, or a good place in the list at the end of the season. One such event on Saturday was the defeat of last season's Champions of the first Division by the Champions, last year, in the Second Division. West Bromwich Albion have won three games out of the four they have played, and such was the form they exhibited, that it attracted a large concourse of people to see whether it would be maintained against Manchester United. West Bromwich won, but only by one goal to nil, and in the last half they were somewhat outplayed by the Manchester men, but they deserve great credit for managing to score in the first half and thus gain a victory. With Bradford City, Tottenham Hotspur, and Bolton Wanderers, West Bromwich Albion are at the head of the list now. Bolton Wanderers, the other promoted team, continue to maintain their reputation. They beat Oldham Athletic, 2-1, and I believe it is safe to prophecy that both of the old Second Division teams will be found far from the bottom of the list eventually. Tottenham Hotspur could do no more than hold their own with Sunderland, on the latter club's ground, but Woolwich Arsenal did splendidly in beating Newcastle United, at Plumstead, 2-0. Both London clubs show promise of better things this season—in making a good start. The Cup-Holders continue unchecked, having played three games and won them, the last being against Sheffield United, and Aston Villa have given Manchester City a sound drubbing to the tune of 6-2. Other First Division results on Saturday were: Everton beat Liverpool, 2-1; Middlesbrough beat Sheffield Wednesday, 2-0; and Bury and Preston North End, and Blackburn and Notts County drew. Burnly held the Second Division, despite a reverse on Saturday, the first, at the hands of Hull City, and a bad one, seeing that it was 4-1. Chelsea put up a big score, 4-0, against Wolverhampton, due, some say, to the re-arrangement of the team in consequence of the recent disappointing displays given, and Notts Forest scored freely against Leicester Forest, beating their opponents 4-1. Clapton Orient, were victorious over Leeds City 2-1, but Fulham, expected to hold their own, went down before Huddersfield Town, scoring nothing in answer to two goals. Blackpool did worse than this against Bradford, having four goals registered against them, and doing nothing themselves in the scoring line, and Birmingham found themselves in the same plight in their game with Derby County. Barnsley beat Glossop, 2-1. Bristol City, Stockport County, 2-1, and Grimsby County and Gainsboro' Trinity played a drawn game.

In the Southern League, the great game was between Swindon and the Crystal Palace team. It was a stirring encounter. Each side pressed hard, and goals came fairly freely, but neither team could gain an advantage, and a draw, 2-2, resulted. Brighton and Hove, too, played a drawn game with Leyton, and West Ham United with Plymouth Argyle. Queen's Park Rangers, who are showing remarkably good form this season, beat

Wstford 3-0, and head the League at present. Exeter City beat Luton Town, 3-0; Reading defeated Millwall by the same margin, Norwich City were too good for Northampton—by the only goal scored. Bristol Rovers beat Southampton, whilst Coventry City defeated Stoke, 3-2, and New Brompton, Brentford, 2-1.

Seven of the eight ties in the opening round of the London Association Challenge Cup were played on Monday when the most sensational result was the defeat of Tottenham Hotspur, last year's winners, by Brentford. Of the sixteen teams competing for the Cup, four only are amateur teams, and of these, three have been knocked out. Iford alone remaining for the second round. Chelsea and Woolwich Arsenal are still in so there will be some good games in the second round.

RACING—THE DONCASTER CUP.

The Doncaster meeting was wound up on Friday last, when the attendance was as large as ever. The Doncaster Cup exciting the amount of interest such an historic event should. The presence of Lemberg amongst the field was responsible for a good deal of the interest, and those who placed money on the horse, in addition, had the satisfaction of—getting it back again, for 9 to 4 on is not the price at which one grows wealthy. Six horses only lined up for the start, and of these, Perillilly showed the way, from Kilbroney and Black Potts, with Lemberg next and Adalis last. A mile from home, Kilbroney drew to the front, followed by Black Potts and Lemberg, but five furlongs off the winning post, Lemberg took second place, closed, afterwards, in the straight, with Kilbroney, took the lead below the distance—and won by a neck. F. Wootton won a splendid race, on a splendid horse, Kilbroney is a fine animal, but he couldn't compare with Lemberg; it is really surprising that he put up such a good fight.

There was racing at Alexandri Park on Saturday, and at Leicester, Yarmouth, Clifton Park and Ayr during the present week.

The acceptances for the Cambridgehire and the Cesarewitch have been declared; and now the prophets are busy pointing out the winners. For the former event, Hornet's Beauty is strongly favoured, but the danger is that he may not be able to stay the race, fast run as it is. Kilbroney is really prime favourite, opinion being more in his favour since his respectable performance against Lemberg. For the Cesarewitch, Grammont, Mustapha and Mushroom are well before the public, whilst, if it were certain that Mirador had been able to stand the strain of training, there would be plenty of backing for the horse.

In the death of Mr. George Verrall, for so many years member of Parliament for Newmarket, (he lost his seat at the last election), the racing world has suffered a severe loss.

ILLUSTRATIONS.

Summer is over, and soon the billiard balls will be coursing freely over the tables, all too long silent—for billiard enthusiasts. It does not appear to be generally known, because the match was played in comparative obscurity, that recently the young Australian wonder, George Gray, was defeated—for the first time since his phenomenal appearance in this country. The opponent to secure this enviable honour is a young Darlington billiardist, W. Smith, junior, and of him the Grays, father and son, speak in warm terms. At present practically unknown, they predict for him a successful career in billiards, and the fact that during the match in question he made a total of 470 in four successive visits to the table, would seem to justify the prediction—to a certain extent, especially when we remember against whom the young English aspirant to billiard honours was playing.

The terms of the £1,000 handicap proposed by Messrs Burroughs and Waite are announced. Stevenson starts at scratch, Diggle and Inman start at 1,000, Reece gets 1,500, Harverson, 2,000; Aiken 2,250; Mack 3,000; Elphick 3,500, and W. Cook, the reserve man, gets the same start. Meanwhile Cook is playing Gray and receiving 6,000, start in 18,000, and, as usual, Gray is out-scoring his opponent, absolutely.

IN GENERAL.

The Olympic Games of 1912 are to be held at Stockholm and already the Stadium, in which they are to be held, is in course of erection. It is to be a building of a permanent character built in hand-made purple brick and granite, a perfect amphitheatre, all under cover, and it will seat no less than 25,000 persons. The expenses have been borne by the Swedish Government which will become the owner of the building and grounds, eventually. It only wish the English Government took a similar interest in sport!

It is announced that Jim Driscoll, of Cardiff, and Owen Moran are to meet some time between Oct. 7 and Dec. 12 in a contest for the world's featherweight championship belt and a purse of £2,600.

LORD DUDLEY ON AUSTRALIA.

FOOTING OF MILITARY AND NAVAL TRAINING.

The Earl of Dudley, who returned to his Worcestershire seat, Witley Court, last week gave a Press representative some interesting impressions of Australia, the prosperity of which he paid a high tribute.

In reference to the new scheme of compulsory training, Lord Dudley observed that sixteen days' training for the cadets was not sufficient to get very good results for a national army, and he thought that in course of time they would have to increase their length of training, but that they were right to go slow. It was a bold move to introduce a Bill for compulsory training. Compulsion was a thing which many people shied at, but it had been accepted wonderfully well, and it was tactful and politic not to make the term of service too arduous at first, and to let it grow.

The new Navy, of course, was a very interesting feature in Australia at the present time. He thought if any Government in Australia had proposed a larger contribution to the Imperial Government they would have failed, whereas by putting money into ships they would be able to get more than they could otherwise. The difficulty with regard to the Australian Navy was, of course, the men. The Australian was not a sailor. That was natural enough, because the land had offered him such facilities for earning his livelihood that there had been no reason why he should undertake the hardships of a seafaring life. He expected that for some years the British Admiralty would have to help the Australians to man their ships, and they would have to trust to the establishment of colleges and training ships where they might be able to train men to man the warships.

He confessed that he did not know why more people did not go to Australia. There seemed to be endless possibilities, and he did not think that any strong man who was willing to work need be out of employment in Australia. He could find work at once of one kind or another so long as he was not particular what he turned his hand to.

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MOHAMMEDAN EDUCATIONAL CONFERENCE.

POSITION OF MOHAMMEDANS IN BENGAL.

The Hon'ble Mr. Attah Ahmad Khan, in his presidential address at the provincial Mohammedan Educational Conference, Bengal, after referring at length to the University scheme, dwelt on the position of Mohammedan education in Bengal. In the course of his speech the President said:

First of all I shall ask you to consider our position in the field of high education. Ever since the foundation of the Calcutta University the total number of graduates, including Masters of Arts, amounts to 13,875, but the numbers of Mohammedans is only 675 i. e., 4.86 per cent. It should be remembered that these figures relate to the whole of Bengal, including the new Province, and therefore our proportion in the population ought to be about 50 per cent. The total number of Medalists who won distinction in various subjects is 541, and you will be both surprised and grieved to hear that only 7 (or 1.21 per cent.) Mohammedans have obtained this honour during the last fifty-five years. There are at present 45 Colleges affiliated to the Calcutta University which employ 459 professors as Principals or lecturers on the various subjects forming part of the University curriculum. With the exception of Arabic and Persian Chairs, and even these are occupied by Hindu professors in some of the Colleges, and with the exception of one Mohammedan demonstrator there is not a single Mohammedan Professor or lecturer in any of the said 45 Colleges which employ 58 Europeans and 379 Hindus in their respective staffs. It is also worth noting that of these 45 Colleges seven Colleges are founded and run entirely by Hindus, and there is not a single College throughout Bengal founded or managed by our community.

Taking the number of students who were receiving Collegiate education in Western Bengal in the year 1909-10, I find that whereas there were 6,500 Hindu students on the rolls of the various Colleges in the Province, the number of Mohammedan students was only 494, i. e., 7.6 per cent, although in population we are more than 17 per cent. But even this was only in Arts Colleges, for in Law we were only 8.62 per cent, in Engineering 2.90 per cent, and in Medicine only 1.42 per cent.

Coming to Secondary Education I find that in the year 1909-10 whereas the number of Hindu students in High Schools of this Province was 74,508 the number of Mohammedans was only 9,271, i. e., 12.45 per cent. But this comparatively better state of affairs at once disappears if we consider the actual results of the Matriculation Examinations which would show that the percentage of Mohammedan successful candidates, as compared with those of the Hindus, was only 6.86 per cent, which is far below our proportion in the population.

The intellectual output of our community, which is the only test of our success in the field of high education, may easily be estimated by the number and nature of newspapers and books that are published in this Province. Compare the number of newspapers both English and Vernacular, which are owned and edited by the Hindus, and think of the books, both in English and Bengali, which are written and published by Hindu authors of Bengal. It is needless to say anything more on this point. So far as we are concerned it is a very sad picture indeed and merits your most careful attention. Our moral and intellectual poverty is the root of all our failure and decadence and it is our first duty to trace its cause and provide the remedy.

I shall now ask you to consider the causes to which we owe our present condition. Allow me to quote here the opinion of a distinguished educationist who had personal knowledge and experience of education in Bengal, and who has tried to explain the causes of Mohammedan backwardness in education in this Province as follows:

"In dealing with the question of Mohammedan education, we are faced by a threefold problem—historical, social, and religious. When the control of the country passed from its Mohammedan conquerors to the British, when, later, Persian ceased to be the language of the courts, the Mohammedans, less nimble than the Bengalis to accommodate themselves to a new environment, less ready to seize its opportunities of Western education, hesitated to enter the lists under changed conditions, but sat apart, wrapped in the memory of their traditions and in the contemplation of ancient literature and by-gone systems of science. Their social

habits, especially their strict insistence on the seclusion of women, and their meagre participation in the higher professional walks of life, further debilitated them for the fray. Finally, there are causes of a strictly religious and educational character which heavily weighed them in the race of life. In the case of a young Mohammedan, it has been well observed, the teaching of the mosque must precede the lesson. He enters school later than the Hindu. He must commonly pass some years in going through a course of sacred learning before he is allowed to turn his thoughts to secular instruction. The years which the young Hindu gives to English and Mathematics in a public school, the young Mohammedan devotes in a Madrasa to Arabic and the Law and Theology of Islam. And the fact that these subjects must be learnt through the medium of foreign tongues adds to the crushing disability implied in the compulsory acquisition of a plurality of languages, Persian and Arabic, moreover, do not possess the similarity of script or the etymological connexions which Sanskrit bestows to the vernacular."

Every one who has thought over this question will agree with most of the views expressed in the above quotation, which, with certain variations, apply to our community practically throughout the country. But the time when these causes were at work and could fully account for our backwardness has now almost passed; and in my humble judgment, so far as the Province is concerned, the real cause has not been touched in the above summary. The root cause which appears to have retarded our educational and intellectual advance in this Province, and the one which kept the Mohammedans from taking full advantage of the favourable circumstances which existed here has been the system of the Madrasa education which had its beginning in the foundation of the Calcutta Madrasa established by Warren Hastings about the end of the 18th century.

This is a subject about which I frankly confess I am afraid to speak with that freedom and frankness which I suppose you have a right to expect from one whom you have honoured with your confidence. The obvious reason of my apprehension is the natural fear of being easily misunderstood as is often the case in questions such as this. But in the discharge of one's duty some risk must be faced and hence trusting to your kind indulgence, I shall venture to express my views freely and fully on this important question. As a matter of fact the views I hold have the sanction of such eminent thinkers and scholars as Sir Syed and Nawab Masud-ul-Mulk of whose learning and intellectual attainments we are all justly proud, and whose right to pass judgment on questions such as this no one can fairly dispute.

Gentlemen, you must be acquainted with the history of Madrasa education in your Province which has now been in force for more than a hundred years. Originally the Calcutta Madrasa was founded to prepare students for the public service; and as in those days Persian was the Court language and Mohammedan Law was enforced both in the Civil and Criminal Courts, the study of Persian as well as Arabic was a public necessity and a source of distinction both in the Government and the public. Accordingly the founders of the Madrasa stipulated the course which was prevalent in those days in Mohammedan Madrasas for the study of Arabic and which is known as the "Nizamiah Course," based on an imitation of the curriculum taught in the Nizamiah College at Bagdad; and though certain changes were introduced at first to suit the purpose for which the institution was established and later on or giving it a more theological character, yet in the main the course of study continued as before. The result was that when other Madrasas were established in other towns of Bengal, such as Hooghly, Dacca, Chittagong and others, the same course of study was adopted for these institutions; and in course of time a regular system of Madrasa, teaching the "Nizamiah course," came into existence with the Calcutta Madrasa as their centre and its Principal as their chief controlling authority. These Madrasas are divided into two departments which are known as the Senior and the Junior portion. The Senior portion is the Collegiate portion and consists of the upper four classes in which the course of all the Madrasas is identical and the students are subjected to one Central Examination under the superintendence of the Principal of the Calcutta Madrasa who has an absolute control over

(Continued on page 9.)

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MANAGER

THRIFT AND ITS ENCOURAGEMENT BY MEANS OF INSURANCE AND PROVIDENT FUNDS.*

By Rev. Walter J. Clark, M. A.

One does not need to be a very deep student of political economy to discover that in India there are three methods by which problems connected with personal and family finances are solved. The first and oldest may be called communitist, the second individualistic and the third co-operative. The first finds expression in the joint family system and is practiced chiefly in non-Christian communities. The second is found mainly in Christian communities, while the third is beginning to be adopted by the advanced sections of all communities.

The organization of the family in India for many centuries, involving early marriage and the continued residence with the parents of younger members of the family after marriage, has necessitated a common purse into which the earnings of all members are put, but the opening of the purse strings has depended on the will of the elder members whose authority is almost unlimited. This joint family system from a financial point of view has certain advantages, but being repressive of individuality and having certain defects socially and morally it is gradually breaking down and young India will not endure its repression and injustices always.

The individualistic method is largely the result of the break made with the joint family system by converts to Christianity. No longer able to share in the income of the family where hitherto all his physical needs have been supplied, the convert is thrown wholly upon his own resources or must find friends to supply his wants. Should he eventually set up a home for himself his will be a family dependent solely on his own efforts as a wage earner, and so lack the broad basis of the joint family system where there may be several persons bringing in monthly earnings. Even young Christians of the second and third generation are usually thrown on their individual resources as they rarely secure employment near their parental homes. So partly from necessity, more frequently from choice, their financial attachment to their homes is weak. The larger salaries earned by the younger generation tend to more independence—though not a few because of extravagant habits or unwise ventures make demands on parents with smaller incomes, and quite unable to aid their aspiring children.

The third phase of financial relations in social and domestic life now coming into some prominence is co-operation. Its basis is mutual confidence, the forms in which it is shown are various. One of the most useful and commendable forms is the co-operative credit society. This is especially useful where a community has a degree of permanency and is pursuing one life of business such as agriculture. One might expect co-operation to be one of the underlying motives for the formation of the increasing number of Indian insurance companies and various joint stock enterprises. But as I have studied them I have failed to discover this element in their practical working, but rather the opposite tendency—dissension growing out of a hearty distrust of the promoters of these concerns who generally have very selfish ends to serve. Character must precede confidence. With the increase of trustworthy leaders of high character and generous lofty motives, there will be a great growth of co-operation. Co-operation gives stability to business, tends to permanency of employment, uniformity of income as well as secures economy and develops higher moral character.

But the community in which we have the greatest interest—the Christian community including Indians, the domiciled community and European spending most of their lives in India—this community growing numerically at a rapid rate, and holding a position of great moral influence in the land—this community, I fear, is very largely as yet in the second stage—mainly individualistic. There are laudable efforts to improve the status of the community. Indian Christian Associations are providing scholarships for needy students, starting educational institutions, and otherwise emphasizing the advantages of co-operation.

But is not the most universal and conspicuous effort that which is shown by each individual to secure his own advancement and get a

Government post or other permanent and lucrative employment? Let it be granted that this is not wrong, yea, that it is even one's duty and right for the sake of his family and for himself. Still along with this and even more fundamental and more exalting in its results, is the duty expressed by St. Paul: "Look not every man to his own things but each also to the things of others." The cultivation of this Christian grace of altruism—other manism—will lead to mutual kindness, mutual confidence, mutual helpfulness and mutual advantage. I am persuaded that in the Indian temperament with its warmth of emotions there lies an un-developed wealth of blessing for those in need when these emotions are awakened by the motives of Christianity and controlled by its principles.

So much by way of laying a foundation for our discussion. Let us now consider thrift. Defined for the purposes of this paper, we may say that thrift is the wise use of all of one's opportunities and means so as to meet present necessary needs, and at the same time provide for future contingencies. Thrift is the result of the constant combination of industry, foresight and self control. Industry means not merely the performance of set duties in class room or office for a few hours daily, but implies the constant use of all one's powers intelligently for definite and useful purposes. Foresight is required to discover probable future needs and find means to meet them, while providing for present necessities. Self-control is required to prevent the expenditure of one's whole income on present needs or luxuries, and so failing to provide for the future. Thrift is not stinginess or miserliness; these are pre-eminently selfish and of low or doubtful moral quality. Thrift takes a larger view of life, includes the rights of others and has a place for religion and charity. It is on an essentially higher moral plane. Nations, where it is a national trait, are financially stronger, endure seasons of financial stress more easily, have a population contented and prosperous.

In relation to the three types of society outlined above, thrift assumes different forms. In the joint family system, some elder member of the family supplied the motive power and exercised the control. There is therefore less opportunity or need for other members of the family to practice foresight or self-control. Industry may be required of them but the incentives thereto are largely from the outside and do not spring from the impelling power of a purposeful life. Hence the helplessness of many persons when thrown on their own resources.

Thrift in the individualistic form of society is too often an unacquired virtue. It is perhaps an inevitable result of the help extended to new converts by their friends, both Indian and foreign, that a considerable portion form the habit of leaning too heavily on their friends. Even if they are sufficiently industrious and careful to provide for their daily ordinary wants—as some seem to be unable to do—they are apt to expect that in any and every emergency these same friends must come to their rescue. If this tendency were found only in new converts it might be overlooked. But unfortunately it appears to get into the blood and be transmitted to their children. Then we have urged such persons to exercise ordinary foresight in providing for future needs have we not heard the answer that they depend on Divine Providence? We know well that the providence whom they really expect to come to their aid when they fall into trouble is the charity of missionaries and Church poor funds. Fatalism may be discarded by them as a publicly announced belief, practically they are fatalist pure and simple, making little effort to work out their own financial salvation.

Happily the persons described above form but a small part of the Christian community. Many there are who are only waiting to be led and encouraged in the way of thrift. Many who fail to lay up much against a rainy day are more or less ignorant of the best means of saving or of increasing their surplus. Here is the opportunity of those who have knowledge of the methods of financial co-operation, and who see the advantages to be gained to instruct and advise others. Co-operation encourages thrift in three ways. (1) It aids in investment. The small savings of the many are collected and interest-earning power is given to even the smallest sums. Most people have not the time or ability to invest money safely or profitably. Co-operation secures expert advice for the smallest investor. (2) It provides personal motives for economy. Unless

a person has come definite purpose for saving, he will not exercise the self-control or practise the self-denial required in order to save a part of his income. No one of us or of my acquaintance, has so large an income but that he finds it an easy matter to spend it all. If a person has some definite object in view half the battle is won, especially if the object is a worthy one. (3) Co-operation makes thrift easier by influencing the opinions and practices of a large community. If a large number of persons are interested in a common object in which each may have a share it becomes easier to persuade additional individuals to conform to the opinion of the community and take a share in the common purposes. The Co-operative Credit Societies now being encouraged by Government are most useful as creators of such a spirit of mutual help. *Esprit de corps* in the one of the great needs of the Christian community. It finds expression in financial matters as well as in educational, moral and spiritual endeavours. If habits of thrift become more and universal in the community especially in connection with societies and companies recognized and known to have thrift as the purpose of their existence, it would be easier for those who desire to avoid show and extravagant customs to practise the required self-denial. They could say to their friends, we do not follow this custom for we are saving to buy shares in a Land Improvement Company, or to secure a scholarship for a child in a Provident Fund or to secure a Rs. 5,000 endowment on retirement from active service. Thus the individual is strengthened in his purpose, and the community is gradually improved.

It is not my purpose to interest you in, or inform you concerning many varieties of co-operation by which thrift is encouraged. Others can write of Co-operative Credit Societies, of Christian farming settlements, of manufacturing or mercantile enterprises. Having given some time and study during the past ten years to the principles and practice of insurance as a practical means for the encouragement of thrift in our community, I shall speak of this subject of which I have more definite knowledge. I would say by way of explanation that my interest in the subject arises largely from the fact that I was placed ten years ago in charge of a pension fund founded by the fathers of our Presbyterian Mission in Allahabad ten years before the Mutiny and having accumulated ten years ago a reserve of over Rs. 40,000. One of the Latin Church Fathers said "I am a Christian, I consider nothing Christian to be foreign to me." Being a missionary I considered nothing connected with the missionary problem to be foreign to myself. During my first furlough I took up the study of the science of insurance—actuarial science—and gained acquaintance with its underlying principles, formulas and tables I do not wish to weary you with mathematical statements, but will briefly give some facts and principles bearing on the subject in hand.

Insurance briefly defined is the equalization of risks. By co-operation many persons share in a loss or burden which may fall on one or more of their number. Insurance is protection against possible loss, or against a certain event whose time of happening is uncertain. Fire insurance is protection against a possible loss; life insurance is protection against early death, for we regard death as a certain event for each person but the time of its occurrence uncertain.

Insurance is a form of practical obedience to the two injunctions of St. Paul to the Galatian Christians—"Bear ye one another's burdens and so fulfil the law of Christ". "Each man shall bear his own burden". These two statements may seem contradictory, but insurance removes the apparent contradiction. For if each man were compelled to provide alone for the loss sustained by his family, should he die at an early age, the burden would be beyond his utmost power. But when each of a thousand men contribute a small amount to meet this loss, the burden is distributed and does not fall heavily upon any one person.

Insurance provides an orderly, adequate and mathematically exact way of aiding the unfortunate. Perhaps we are more accustomed to passing around the hat or a subscription paper to relieve the needy and think this an effective way of rendering help. May I tell you that in the United Kingdom 2½ million persons paid to the 13 industrial insurance companies over 20 crores of rupees in the year 1910. These persons are not wealthy for this is indus-

* A paper read before the Mid India Missionary Association at Jabulpur 7th September, 1911.

trial insurance—a system intended for working people the premiums not usually exceeding six pence a week. How was this enormous sum raised? By the payment of an average daily premium of four pence (a little over half a penny). The world does not furnished elsewhere such wide extended and effective system of voluntary collection for mutual help from persons of small means.

As related to thrift the varieties of life insurance may be classified into three groups—indeterminate, definite, and investment insurance.

(1) By indeterminate insurance I mean that kind where return cannot be definitely known from the first. Such a kind is the Joint Life Pension policy offered by several Pension Funds in this country. It secures for widow a fixed monthly pension from the date of her husband's death to her own death. Our Fund has been paying a pension of Rs. 13 p m to a widow for 22 years—over Rs. 8,000—in this period. Other widows have drawn pension only a few months or years until their death, while in the case of the wife dying before her husband, no return is made generally to the husband. Such policies are purely protective but have the great advantage of providing the pension so long as it is required. Generally it does not sell so well because no definite return is promised. But it is really the best kind of protection, and some progressive American Companies have in late years put out such policies combined with definite returns.

(2.) The group which I have named definite insurance include those varieties in which the policy agrees to pay a definite amount on the death of the insured, no more or less. The date of payment is of course uncertain but the amount to be paid is fixed and limited. The most common form is called Whole Life Insurance.

(3.) All forms of policies in which there is provision to pay the insurance at a fixed date even though the insured may be living at that time, may be called investment policies. Endowment insurance falls into this class.

I have classified insurances in this way to draw your attention to the class which you should urge upon different persons. Those of limited means or whose survivors might not be able to handle large sums of money judiciously, should secure joint life pensions. Those who look largely to the definite returns of their contributions should be directed to the second group. Here they will secure the largest definite amount for the least money. Those who have more means, or wish a return at a certain age for definite reasons may choose endowment policies.

Under the title "Provident Funds" may be included all those schemes whose returns are directly dependent upon the amount received from the subscriber and paid to him or his nominee without reference to the date or fact of his death. They are not insurance schemes as they do not assume any risk, nor is payment dependent on any contingency. The best known are the Provident Funds connected with railways and certain Government offices.

Many of the standard insurance companies do not issue such policies. But the form generally issued by them is that of Children's Scholarships or educational annuities. They may be called savings policies to distinguish them from ordinary life policies. But in India, especially in Madras, there exist some societies hearing the name "Provident Fund" which do business on a very precarious basis, and therefore should be avoided. Instead of collecting regular premiums and making definite returns they issue a "call" upon the death of a member and collect from each member usually a rupee and make over to the family of the deceased a portion of the proceeds. As the return depends on the number of members and as young members hesitate to enroll themselves in a long established society most of whose members are advanced in age, the Society gradually runs down and the members who are last to die get a smaller return, even though they have paid the most calls.

May I now give you a concrete example of a company organized to do business in the Christian Community and illustrating how thrift is being encouraged by insurance and provident policies. I make no apology for selecting the company of which I have most knowledge the Christian Mutual Provident Fund, Limited, of which I have the honor to be the Managing Director. Under its present name it is not two years old, but counting the time covered by its predecessor, the "Presbyterian Widows' and Orphans' Fund" it has the advantage of over half a century of experience. It is now a registered company limited by guarantee and does

not have a capital on which interest must be paid. Hence all the accumulated funds in its hands are the property of its members. It is a mutual fund, and directly under the control of the members who elect the 16 Directors at present four being selected from the members in this central part of India, four from those in the United Provinces and eight from those in the Punjab. All its policies are "with profits," hence all members are equally interested in its success. While it bears the name of Provident Fund, it is authorized to issue all kinds of life policies as well as savings policies, in fact the larger number are life policies, and the fund might properly bear the name of the "Christian Mutual Insurance Company."

One of the strong points of the "Christian Mutual" is the variety of its policies so that the special need of each member of the community may be properly met. May I outline these briefly? Under the indeterminate forms of policy mentioned above are four varieties of Joint Life policies by which pension may be secured for widows, widowers, orphans, a business partner or any surviving relative. As these policies were the only kind issued under the old fund, there are now 32 pensioners drawing pensions amounting to Rs. 334 per mensem. Since the beginning of the Fund in 1847 Rs. 91,000 have been distributed in pensions. There is no doubt that this is the best method in India for providing for widows and orphans, but at present it does not sell as well as insurance for definite amounts, as the definite promise of a thousand rupees is more attractive than the contingent promise of several thousands. There are now on the books of the fund 108 joint life policies calling for monthly pensions amounting to Rs. 1,147.

The ordinary forms of insurance have been issued by the Fund only during the past 16 months. They are popular and the rates are lower than "with profit" rates of other companies doing business in Indian lives. In the past 16 months the Fund has issued 97 ordinary insurance policies in three varieties, 55 being whole life, 2 limited premiums and 40 endowment policies. The total amount insured under these policies is Rs. 1,02,781. Two have matured in this period and Rs. 1,270 paid as death claims. It is probable there will be an increasing demand for ordinary insurance and less for joint life policies, though the latter have decided advantages.

The savings policies are issued by the Fund and Children Scholarships and Old Age Annuities. The Children Scholarships are very popular, 122 having been issued in the past years. A total of Rs. 57,705 will be distributed in scholarships under these policies. The Old Age Annuity policy is a combination of savings and life policies. So long as the premiums are being paid it is a savings policy and is available for exchange or return in case of death. But when the pension has begun it terminates only with the death of the pensioner. Nineteen of these policies are in force carrying pensions amounting to Rs. 293 monthly. A year ago a Bible woman paid in Rs. 1,000 the savings of many years and is now drawing a monthly pension of Rs. 10. Under this policy one missionary institution is providing pensions for its professors.

I wish to draw special attention to the provision this Fund has made for the very poorest members of the community. It is called the four anna endowment policy and calls for a monthly premium of four annas or a multiple of that sum up to one rupee. This payment of annas secures to the family of the insured a sum from Rs. 30 to Rs. 100 depending on his age at date of being enrolled under this scheme. No medical examination is required, only a certificate of good health, but if death occurs within three years of enrolment a reduced sum is paid to the heirs. Ninety-nine have been issued since the 1st of January last when this policy was introduced. Where several holders of this policy reside near together their premiums are collected by one person and remitted to the office. Two of our largest groups are in the C. P. and the largest of all is in Ajmere.

The ten different policies now issued by the Fund provide for such a variety of needs that we are confident they will meet the varied requirements of the community. But if new forms of insurance or saving appear to be required, new policies will be issued, as our chief purpose is to serve the community in ways no other company can serve it.

It is not claimed that our Fund meets or can meet every financial contingency. For example insurance against sickness is desirable

and is furnished in England by the Friendly Society Orders. But it is hardly practicable as yet in India to undertake sickness insurance. It would be difficult to determine the degree of illness which would entitle the member to a weekly allowance. Nor is it yet possible to insure against famine, though probably such an insurance will be issued in India not many decades hence.

But there is a sense in which a policy in this Fund lightens every financial burden. Many among us can testify to the peace of mind which arises from the fact, that our families are protected by insurance. This freedom from anxiety as to the most distressing risk which threatens the happiness of our home life gives us courage to meet other and minor risks. Shall we urge upon our friends who have not provided against this great risk to secure this peace of mind at once by the same means we have adopted?

Our Fund is also prepared to give its members the advantage of such exchange of policies as may suit the changing needs of an individual. Young men taking out a certain form of policy before marriage, may later desire to change the form so as to provide better for the needs of their families. Liberal terms for exchange are given. Under certain circumstances loans taken against policies will afford a wise means of tiding over specially trying situations. The Directors will always be willing to consider proposals for such loans so that members may expect sympathetic and timely help whenever it can be given without risk to the interests of other members.

May I take this opportunity to urge my friends to warn members of the Community against many of the insurance enterprises which have sprung up recently in India having no solid foundation either in capital or honest principles. The new insurance law for India that will be enacted this coming cold season will doubtless weed out some of the most questionable of these. But I fear that many of the Indian Community—Christian as well as non-Christian have thrown away their money by joining these risky concerns.

On the other hand I can confidently advise you to recommend the "Christian Mutual" for five reasons. (1) Its reserve fund of over half a lakh is invested most safely in Government paper or deposited in sound Banks. (2) Its rate of expenses is low—last year's figures will be found in the Report. (3) The rates charged are fair, not so low as to endanger the safety of the fund, nor so high as to take money unnecessarily from its policy holders. (4) All policies are on the mutual basis and earn profits to be declared after a few years. (5) The purpose of the Fund is solely to help the Christian Community. No capitalists have invested a large sum of money on which they wish to earn interest. All who work in it, Directors, Office Staff, Agent and Collectors are animated by a sincere desire to aid the Community by this commendable and well tested form of co-operation.

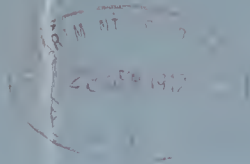
May I urge each member of this Association to bring to the attention of each Christian of his acquaintance, whether rich or poor, the advantages of this form of thrift, and not merely let them know that there is a "Christian Mutual Fund", but carefully advising each according to his need and ability, make sure that each person able to pay four annas or more monthly send his application to the Office of the Fund. In the words of the American salesman, "you press the button and we will do the rest." I am not here to urge different mission to take up scheme of insurance for their employees, as some Mission are doing to day, but rather that as individuals interested in all that applies to the Christian Community, that you use your personal influence to propagate this form of thrift.

It has been the privilege of the "Christian Mutual" to distribute nearly a lakh of rupees in pension and other claims. It will probably distribute two lakhs more on the present policies in force. It is the ambition of the Fund to be the trusted agent of the Community and to handle a much larger share of its savings for the benefit of the widow and the orphan and the aged. We confidently appeal to all well wishers of the Community to make abundant use of this means ready to their hand.

"If any provideth not for his own and specially his own household, he hath denied the faith and is worse than an unbeliever."

"Each man shall bear his own burden."
Bear ye one another's burdens and so fulfil the law of Christ."

29/1
N. S. S.



CENSUS OF INDIA, 1911.

*Final figures showing the Population of each Province,
District and State, and the distribution
of the Population by Religion.*

P R E F A C E.

The Provisional Totals of each Province, State and District in India according to the Census taken on the 10th March 1911 were published on the 20th idem. The manner in which these figures were compiled was briefly as follows :—

On the morning after the Census each Enumerator prepared an abstract showing the number of males and females in his block. He took this to his Supervisor who, after checking it, posted the figures in a summary for his circle. The Charge Superintendent in the same way prepared a summary for his charge. The charge totals were added up at the district headquarters, and the district total was communicated by telegraph to the Census Commissioner for India.

The figures published on the 20th March were admittedly provisional, and were subject to revision after detailed tabulation in the Census offices. This is being carried out on what is known as the slip system :—

A separate slip is prepared for each individual showing the required particulars regarding him. These slips after being carefully compared with the original entries in the schedules, are counted. The results are compared, block by block, with the Enumerator's Abstracts and all discrepancies verified. The slips are then sorted and resorted by religion, age, birthplace, caste, occupation, etc., in order to obtain the detailed statistics required for the final Tables prescribed by the Government of India.

When it is remembered that the population dealt with exceeds three hundred millions, and that some of the tables are very complicated, it will be understood that this work takes a considerable time. It will still be some months before all the tables are ready. It has therefore been thought desirable, in the meanwhile, to publish the final figures which have already been compiled showing the total population of each Province, State and District, the variation as compared with previous enumerations and the distribution of the population by sex and religion.

The net difference in the whole of India between the provisional and the final figures is only 131,438 or '04 per cent. The greater part of this small difference is due to the omission from the provisional totals of the figures for two charges, one in the Hanthawaddy district in Burma and the other in the Mymensingh district of Eastern Bengal and Assam. The final figures include some persons in the Sundarbaus and on ships reaching port after the 10th March whose schedules were not received in time for inclusion in the provisional totals.

E. A. GAIT,

Census Commissioner for India.

SIMLA.

The 10th October 1911.

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Table A.

Total population and variation since 1881.

The population returned at previous Censuses has been corrected, as far as possible, in order to allow for subsequent interprovincial transfers. The largest changes are those necessitated by the partition of Bengal. The population of Manipur State (Total 284,465—males 139,632, females 144,833) which was included under the head British territory in 1901, has now been included under the head Native States. The tribal areas in the North-West Frontier Province have also been shown under the latter head. Sikkim, which in 1901 was classed under Bengal States, is now shown separately.

The areas newly included within the scope of the enumeration are noted below :—

Name of Tract.	Manner in which population ascertained.	Population.
<i>Burma.</i>		
Unadministered area in Pakokku Hill tracts	Estimated	9,123
West Mangun	Estimated	18,562
Kokang	Estimated	25,604
<i>Baluchistan.</i>		
Makran	Enumerated	71,942
Western Sinjrani country	Do.	1,620
<i>N.-W. F. Province.</i>		
Agencies and Tribal areas	Estimated	1,604,265
TOTAL		1,731,116

The population of the French and Portuguese Settlements in India is not included in this table. The enumeration of the French Settlements was carried out synchronously with that of British territory. The results according to the Provisional Totals are as follows :—

	Total.	Males.	Females.
Pondicherry	134,840	91,989	92,851
Karikal	56,577	25,640	30,937
Yanaon	5,033	2,290	2,743
Mahé	10,636	4,992	5,644
Chandernagore	25,293	13,656	11,607
TOTAL		138,597	143,782

In 1901 the total population of these Settlements was 273,185 (133,502 males and 139,683 females). There has thus been an increase of 9,194 or 3·4 per cent.

The Census of the Portuguese Settlements was taken on the 31st December 1910. Their population according to the Provisional Totals is 604,930. The details by sex have not yet been received.

Census of India—1911.

Total Population and variation since 1881.

PROVINCE STATE OR AGENCY.	POPULATION, 1911.			POPULATION, 1901.			VARIATION, 1901-11.		VARIATION, 1891-1901.		VARIATION, 1881-91.	
	TOTAL.	Males.	Females.	TOTAL.	Males.	Females.	Actual.	Per cent.	Actual.	Per cent.	Actual.	Per cent.
1	2	3	4	5	6	7	8	9	10	11	12	13
INDIA.	315,132,537	161,326,110	153,806,427	294,361,056	149,951,824	144,409,232	+20,771,481	+7.1	+7,046,385	+2.5	+33,418,341	+13.2
Provinces.	244,267,542	124,873,691	119,393,851	231,605,940	117,653,127	113,952,813	+12,661,602	+5.5	+10,365,104	+4.7	+22,358,019	+11.2
1. Ajmer-Merwara	501,395	266,198	235,197	476,912	251,026	225,886	+24,483	+5.1	-65,446	-12.1	+81,636	+17.7
2. Andamans and Nicobars	26,459	19,570	6,889	24,949	18,695	5,854	+1,810	+7.3	+9,040	+57.9	+981	+6.7
3. Baluchistan	414,412	239,181	175,231	382,106	219,523	162,583	+32,306	+8.5	...	...	...	...
4. Bengal	52,568,259	26,278,865	26,389,404	50,715,794	25,151,960	25,563,834	+1,952,475	+3.8	+1,401,271	+2.8	+2,573,824	+5.5
5. Bombay (Presidency)	19,672,642	10,245,347	9,426,795	18,559,656	9,583,456	8,976,194	+1,112,992	+6.0	-318,821	-1.7	+2,383,933	+14.5
<i>Bombay</i>	16,113,042	8,275,233	7,837,809	15,304,766	7,791,136	7,513,630	+508,276	+5.3	-654,526	-4.1	+1,916,671	+13.6
<i>Sind</i>	3,513,435	1,939,324	1,574,111	3,210,910	1,761,790	1,449,120	+302,525	+9.4	+335,810	+11.7	+458,043	+18.9
<i>Aden</i>	46,165	31,290	14,875	43,974	30,530	13,444	+2,191	+5.0	-105	-.2	+9,219	+26.4
6. Burma	12,115,217	6,183,494	5,931,723	10,490,624	5,342,033	5,148,591	+1,624,593	+15.5	+2,768,571	+35.9	+3,985,282	+106.6
7. Central Provinces and Berar	13,916,308	6,930,392	6,985,916	11,971,452	5,926,357	6,045,095	+1,944,856	+16.2	-1,077,520	-8.3	+1,105,609	+9.3
8. Coorg	174,976	97,279	77,697	180,607	100,258	80,349	-5,631	-3.1	+7,552	+4.4	-5,247	-2.9
9. Eastern Bengal and Assam	34,018,527	17,413,910	16,604,617	30,510,344	15,543,023	14,967,321	+3,508,183	+11.5	+2,381,376	+8.5	+2,656,827	+10.4
10. Madras	41,405,404	20,382,955	21,022,449	38,229,654	18,851,329	19,378,325	+3,175,750	+8.3	+2,585,226	+7.3	+4,803,274	+15.6
11. North-West Frontier Province (Districts and Administered Territories).	2,196,933	1,182,102	1,014,831	2,041,534	1,105,709	935,825	+155,399	+7.6	+184,015	+9.9	+281,576	+17.9
12. Punjab	19,974,956	10,992,067	8,982,889	20,330,337	10,942,682	9,387,655	-355,381	-1.7	+1,320,969	+5.9	+1,734,771	+10.0
13. United Provinces of Agra and Oudh. <i>Agra</i>	47,182,044	24,641,831	22,540,213	47,692,277	24,617,076	23,075,201	-510,233	-1.1	+786,765	+1.7	+2,755,553	+6.2
<i>Oudh</i>	34,624,040	18,157,131	16,466,909	34,859,109	18,048,870	16,810,239	-235,069	-.7	+604,521	+1.8	+1,492,461	+4.6
<i>Oudh</i>	12,558,004	6,484,700	6,073,304	12,833,168	6,568,206	6,264,969	-275,164	-2.1	+182,244	+1.4	+1,263,092	+11.1
States and Agencies.	70,864,995	36,452,419	34,412,576	62,755,116	32,298,697	30,456,419	+8,109,879	+12.9	-3,318,719	-5.0	+11,060,322	+20.1
14. Baluchistan States	396,432	214,413	182,019	428,640	225,997	202,643	-32,208	-7.5	...	...	...	...
15. Baroda State	2,032,798	1,055,935	976,863	1,952,692	1,008,634	944,058	+80,106	+4.1	-462,704	-19.2	+233,238	+10.7
16. Bengal States	4,538,161	2,271,673	2,266,488	3,881,448	1,954,974	1,926,474	+656,713	+16.9	+274,562	+7.6	+593,651	+19.7
17. Bombay States	7,411,675	3,765,401	3,646,274	6,908,559	3,512,956	3,395,603	+503,116	+7.3	-1,173,391	-14.5	+1,144,057	+16.5
18. Central India Agency	9,356,980	4,801,459	4,555,521	8,497,805	4,361,136	4,136,669	+859,175	+10.1	-1,638,598	-16.2	+874,496	+9.4
19. Central Provinces States	2,117,002	1,053,630	1,063,372	1,631,140	811,970	819,170	+485,862	+29.8	-81,422	-4.8	+325,268	+23.4
20. Eastern Bengal and Assam States.	575,835	292,486	283,349	457,790	232,127	235,663	+118,045	+25.8	+320,348	+233.1	-179,265	-55.6
21. Hyderabad State	13,374,676	6,797,118	6,577,558	11,141,142	5,673,629	5,467,513	+2,233,534	+20.0	-395,898	-3.4	+1,691,446	+17.2
22. Kashmir State	3,158,126	1,674,357	1,483,759	2,905,578	1,542,057	1,363,521	+252,548	+8.7	+361,626	+14.2	...	...
23. Madras States	4,811,841	2,411,758	2,400,083	4,188,086	2,098,048	2,090,038	+623,755	+14.9	+487,464	+13.2	+355,773	+10.6
<i>Cochin State</i>	918,110	457,342	460,768	812,025	405,200	406,825	+106,085	+13.1	+89,119	+12.3	+122,628	+20.4
<i>Travancore State</i>	3,428,975	1,731,363	1,697,612	2,952,167	1,490,165	1,461,992	+476,818	+16.2	+394,421	+15.4	+156,578	+6.5
24. Mysore State	5,806,193	2,934,621	2,871,572	5,539,399	2,797,024	2,742,375	+266,794	+4.8	+595,795	+12.1	+757,416	+18.1
25. North-West Frontier Province (Agencies and Tribal Areas).	1,622,094	864,876	757,218	83,962	53,608	30,354	+1,538,132	+1,831.9	...	...	...	...
26. Punjab States	4,212,794	2,322,908	1,889,886	4,424,398	2,409,809	2,014,589	-211,604	-4.8	+161,118	+3.8	+401,597	+10.4
27. Rajputana Agency	10,530,432	5,515,275	5,015,157	9,853,356	5,171,519	4,681,847	+577,066	+6.9	-2,318,383	-19.0	+2,237,494	+22.5
28. Sikkim	87,920	45,059	42,861	59,014	30,795	28,219	+28,906	+49.0	+28,556	+93.8	...	...
29. United Provinces States	832,035	431,440	400,596	802,097	414,414	387,683	+29,939	+3.7	+9,606	+1.2	+50,741	+6.8

Table B.

Population of Districts and States by Provinces and Agencies and variation since 1891.

In this table also the population shown in the Census Tables of 1901 has been adjusted in accordance with subsequent changes of area.

Table B.—Population of districts.

DISTRICT.	POPULATION, 1911.			POPULATION, 1901.			VARIATION, 1901—1911.		VARIATION, 1891—1901.	REMARKS.
	Total.	Males.	Females.	Total.	Males.	Females.	Actual.	Per cent.	Per cent.	
1	2	3	4	5	6	7	8	9	10	11
AJMER-MERWARA.	501,395	266,198	235,197	476,912	251,026	225,886	+24,483	+5.1	-12.1	
1. Ajmer	380,384	201,911	178,473	367,453	193,384	174,069	+12,931	+3.5	-13.0	
2. Merwara	121,011	64,287	56,724	109,459	57,642	51,817	+11,552	+10.6	-8.8	
ANDAMANS AND NICOBARS.	26,459	19,570	6,889	24,649	18,695	5,954	+1,810	+7.3	+57.9	
1. Port Blair	16,324	14,109	2,215	16,256	14,122	2,134	+68	+4	+4.1	
2. Rest of Andamans	1,317	628	689	1,882	1,036	846	-565	-30.0	...	
3. Nicobar Islands	8,818	4,833	3,985	6,511	3,537	2,974	+2,307	+35.4	...	
BALUCHISTAN.	810,844	453,594	357,250	810,746	445,520	365,226	+98	+0.1	...	
British Territory.	414,412	239,181	175,231	382,106	219,523	162,583	+32,306	+8.5	...	
1. Quetta Pishin	127,648	76,467	51,181	114,087	68,945	45,142	+13,561	+11.9	...	
2. Loralai	80,769	44,923	35,846	68,332	38,088	30,244	+12,437	+18.2	...	
3. Zhob	70,366	40,346	30,020	69,718	39,637	30,081	+648	+9	...	
4. Bolan	2,096	1,492	604	1,936	1,483	453	+160	+8.3	...	
5. Chagai*	16,344	9,107	7,237	15,689	8,259	7,430	+655	+4.2	...	
6. Sibi	117,189	66,846	50,343	112,344	63,111	49,233	+4,845	+4.3	...	* The population of Chagai for 1901 is exclusive of Western Sinjrani which was not censused.
Baluchistan States.	396,432	214,413	182,019	428,640	225,997	202,643	-32,208	-7.5	...	
1. Kalat (excluding Kharan)†	335,227	181,773	153,454	372,531	196,279	176,252	-37,304	-10.0	...	† The decrease in Kalat is only apparent. The figures for 1901 were based not on an actual
2. Las Bela	61,205	32,640	28,565	56,109	29,718	26,391	+5,096	+9.1	...	

BENGAL.

British Territory.

Burdwan Division.

- 1. Burdwan
- 2. Birbhum
- 3. Bankura
- 4. Midnapore
- 5. Hooghly
- 6. Howrah

Presidency Division.

- 7. 24 Parganas
- 8. Calcutta
- 9. Nadia
- 10. Murshidabad
- 11. Jessore
- 12. Khulna

Patna Division.

- 13. Patna
- 14. Gaya
- 15. Shahabad

Tirhut Division.

- 16. Saran
- 17. Champaran
- 18. Muzaffarpur
- 19. Darbhanga

	57,206,430	28,550,538	28,655,892	54,597,242	27,106,934	27,490,308	+2,609,188	+4.8	+3.2	
	52,608,269	26,278,865	26,389,404	50,715,794	25,151,960	25,563,834	+1,952,475	+3.8	+2.8	
	8,467,314	4,261,925	4,205,989	8,240,076	4,116,952	4,123,124	+227,238	+2.8	+7.2	
	1,538,371	770,324	768,047	1,532,716	764,842	767,874	+5,655	+4	+10.1	
	935,473	463,838	471,635	902,280	444,689	467,591	+33,193	+3.7	+13.0	
	1,138,670	562,585	576,085	1,116,411	549,484	566,927	+22,259	+2.0	+4.4	
	2,821,201	1,410,714	1,410,487	2,789,114	1,390,233	1,398,881	+32,087	+1.2	+6.0	
	1,090,097	555,823	534,274	1,049,041	528,179	520,862	+41,056	+3.9	+1.4	
	943,502	498,641	444,861	850,514	439,525	410,989	+92,988	+10.9	+11.4	
	9,445,321	5,014,917	4,430,404	8,983,818	4,699,345	4,284,473	+461,503	+5.1	+5.4	
	2,434,104	1,305,700	1,128,404	2,078,359	1,092,916	985,443	+355,745	+17.1	+9.9	
	896,067	607,674	288,393	847,796	562,596	285,200	+48,271	+5.7	+24.3	
	1,617,846	812,580	805,266	1,658,281	822,962	835,289	-40,425	-2.4	+1.5	
	1,372,274	678,292	693,982	1,333,184	653,346	679,838	+39,090	+2.9	+6.6	
	1,758,264	901,092	857,172	1,813,155	914,025	899,130	-54,891	-3.0	-4.0	
	1,366,766	709,579	657,187	1,253,043	653,470	599,573	+113,723	+9.1	+6.4	
	5,634,789	2,776,019	2,858,770	5,647,371	2,752,265	2,895,106	-12,582	-2	-5.4	
	1,609,631	809,778	799,853	1,624,742	804,450	820,292	-15,111	-9	-8.4	
	2,159,498	1,061,291	1,098,207	2,059,933	1,011,271	1,048,662	+99,565	+4.8	-3.7	
	1,865,660	904,950	960,710	1,902,636	936,544	1,026,152	-97,036	-4.9	-4.8	
	9,973,359	4,779,214	5,194,145	9,968,018	4,716,308	5,151,710	+105,341	+1.1	+3	
	2,289,778	1,064,333	1,225,445	2,406,814	1,095,117	1,313,697	-119,036	-4.9	-2.3	
	1,908,385	942,012	966,373	1,799,463	885,607	904,856	+117,923	+6.6	-3.7	
	2,845,514	1,360,200	1,485,314	2,756,130	1,319,110	1,437,020	+89,384	+3.2	+1.5	
	2,929,682	1,412,669	1,517,013	2,912,611	1,416,474	1,496,137	+17,071	+6	+3.9	

enumeration, but on an estimate which now appears to have been excessive. The population of Kalat for 1901 is exclusive of Makran which was not censused.

Table B.—Population of districts—contd.

DISTRICT.	POPULATION, 1911.			POPULATION, 1901.			VARIATION, 1901—1911.		VARIATION, 1891—1901.	REMARKS.
	Total.	Males.	Females.	Total.	Males.	Females.	Actual.	Per cent.	Per cent.	
1	2	3	4	5	6	7	8	9	10	11
BENGAL—contd.										
<i>Bhagalpur Division.</i>										
	8,410,371	4,193,293	4,217,078	8,093,940	4,028,216	4,065,724	+316,431	+3.9	+1.3	
20. Monghyr	2,132,893	1,043,477	1,089,416	2,068,804	1,011,580	1,057,224	+64,089	+3.1	+1.6	
21. Bhagalpur	2,139,318	1,057,876	1,081,442	2,088,953	1,027,535	1,061,418	+60,365	+2.4	+2.8	
22. Furnea	1,989,637	1,016,421	973,216	1,877,329	959,723	917,606	+112,308	+6.0	-3.6	
23. Darjeeling	265,550	142,094	123,456	249,117	133,005	116,112	+16,433	+6.6	+11.6	
24. Sonthal Parganas	1,882,973	933,425	949,548	1,809,737	896,373	913,361	+73,236	+4.0	+3.2	
<i>Orissa Division.</i>										
25. Cuttack	5,131,753	2,476,284	2,655,469	4,982,142	2,429,608	2,552,534	+149,611	+3.0	+6.8	
26. Balasore	2,109,139	1,001,175	1,107,964	2,060,313	994,166	1,066,147	+48,826	+2.4	+6.5	
27. Angul	1,055,568	504,615	650,953	1,073,642	518,786	554,856	-18,074	-1.7	+7.7	
28. Puri	199,451	98,372	101,079	191,911	95,935	95,976	+7,540	+3.9	+12.8	
29. Sambalpur	1,023,402	506,570	516,832	1,017,284	506,839	510,445	+6,118	+6	+7.6	
30. Hazaribagh	744,193	365,552	378,641	638,992	313,882	325,110	+105,201	+16.5	+3.3	
<i>Chota Nagpur Division.</i>										
31. Ranchi	5,605,362	2,777,213	2,828,149	4,900,429	2,409,266	2,491,163	+704,933	+14.4	+5.9	
32. Palamanu	1,288,609	629,103	659,506	1,177,961	570,122	607,839	+110,648	+9.4	+1.2	
33. Manbhum	1,387,516	676,763	710,753	1,187,925	577,180	610,745	+199,591	+16.8	+5.2	
34. Singhbhum	687,267	341,613	345,654	619,600	306,203	313,397	+67,667	+10.9	+3.8	
Bengal States.										
1. Cooch Behar	1,547,576	788,537	759,039	1,301,364	653,336	648,028	+246,212	+18.9	+9.1	
2. Orissa Feudatory States	694,994	341,207	353,187	613,579	302,425	311,154	+80,815	+13.2	+12.5	
3. Chota Nagpur States	4,538,161	2,271,673	2,266,488	3,881,448	1,954,974	1,926,474	+656,713	+16.9	+7.6	
4. Cooch Behar	592,952	316,548	276,404	566,974	301,382	265,592	+25,978	+4.6	-2.1	
5. Orissa Feudatory States	3,796,563	1,882,558	1,913,975	3,173,395	1,583,992	1,589,403	+623,168	+19.6	+9.5	
6. Chota Nagpur States	148,646	72,537	76,109	141,079	69,600	71,479	+7,567	+5.4	+9.1	
BOMBAY.										
British Territory (excluding Aden).	27,084,317	14,011,248	13,073,069	25,463,209	13,096,412	12,371,797	+1,616,108	+6.3	-5.5	
1. Bombay City	19,626,477	10,214,557	9,411,920	18,515,676	9,552,926	8,962,750	+1,110,501	+6.0	-1.7	
<i>Northern Division.</i>										
2. Ahmedabad	979,445	640,288	339,157	776,006	479,786	296,220	+203,439	+26.2	-5.6	
3. Broach	3,685,383	1,910,908	1,774,475	3,513,532	1,804,260	1,709,272	+171,851	+4.9	-10.3	
4. Kaira	827,809	432,386	395,423	795,967	408,059	387,908	+31,842	+4.0	-13.6	
5. Fanch Mahals	306,717	158,246	148,471	291,763	148,528	143,235	+14,954	+5.1	-14.6	
6. Surat	691,744	370,219	321,525	716,332	375,647	340,685	-24,588	-3.4	-17.8	
7. Thana	322,695	165,929	156,766	261,020	132,047	128,973	+61,675	+23.6	-16.7	
8. Surat	654,109	326,908	327,201	637,917	317,787	319,230	+17,092	+2.7	-2.0	
9. Thana	882,309	457,220	425,089	811,433	422,192	389,241	+70,876	+8.7	-1.0	
<i>Central Division.</i>										
10. Ahmednagar	6,387,064	3,221,042	3,166,022	5,944,536	2,987,634	2,956,902	+442,528	+7.4	-4.3	
11. Khandesh East	945,305	476,306	468,999	837,695	417,768	419,927	+107,610	+12.8	-5.7	
12. Khandesh West	1,034,836	521,919	512,967	959,454	485,662	473,792	+75,432	+7.9	+4.0	
13. Nasik	580,723	293,320	287,408	469,743	237,132	232,611	+110,980	+23.6	-8.7	
14. Poona	905,030	455,946	449,084	814,778	412,527	402,251	+90,252	+11.1	-3.2	
15. Satara	1,071,512	543,008	528,504	995,330	502,685	492,645	+76,182	+7.7	-6.8	
16. Sholapur	1,081,278	539,070	542,208	1,145,495	568,381	577,114	-64,217	-5.6	-6.5	
17. Sholapur	768,330	391,473	376,857	722,041	363,479	358,562	+46,289	+6.4	-4.0	
<i>Southern Division.</i>										
18. Belgaum	5,061,150	2,502,995	2,558,155	5,070,692	2,519,456	2,551,236	-9,542	-2	+1.3	
19. Bijapur	943,820	479,919	463,901	992,607	501,806	490,801	-48,787	-4.9	-1.9	
20. Dharwar	862,973	433,896	429,077	736,804	368,690	368,114	+126,169	+17.1	-7.6	
21. Kanara	1,026,005	520,515	605,490	1,113,298	560,947	552,351	-87,293	-7.8	+5.9	
22. Kolaba	430,548	220,139	210,409	454,490	236,047	218,443	-23,942	-5.3	+1.8	
23. Ratnagiri	594,166	295,144	299,022	605,566	304,441	301,125	-11,400	-1.9	+1.8	
24. Ratnagiri	1,203,638	553,382	650,256	1,167,927	547,525	620,402	+35,711	+3.1	+5.6	

Table B.—Population of districts—contd.

DISTRICT.	POPULATION, 1911.			POPULATION, 1901.			VARIATION, 1901—1911.		VARIATION, 1891—1901.	REMARKS.
	Total.	Males.	Females.	Total.	Males.	Females.	Actual.	Per cent.	Per cent.	
1	2	3	4	5	6	7	8	9	10	11
BOMBAY—contd.										
<i>Sind.</i>	3,513,435	1,939,324	1,574,111	3,210,910	1,761,790	1,449,120	+302,525	+9.4	+11.7	
21. Hyderabad	1,037,144	571,947	465,197	965,940	531,805	434,075	+71,204	+7.4	+14.7	
22. Karachi	521,721	294,291	227,430	446,513	243,816	197,697	+75,208	+16.8	+8.6	
23. Larkana	660,879	359,232	301,647	656,083	354,103	301,980	+4,796	+7	+10.3	
24. Sukkar	573,913	312,931	260,982	523,345	281,847	241,498	+50,568	+9.7	+10.3	
25. Thar and Parkar	456,771	255,364	201,407	386,984	215,282	171,702	+69,787	+18.0	+2.3	
26. Upper Sind Frontier	263,007	145,559	117,448	232,045	129,877	102,168	+50,962	+13.3	+32.3	
Aden.	46,165	31,290	14,875	43,974	30,530	13,444	+2,191	+5.0	-2	
Bombay States.	7,411,675	3,765,401	3,646,274	6,903,559	3,512,956	3,395,603	+503,116	+7.3	-14.5	
1. Cambay	72,656	37,675	34,981	75,225	38,616	36,609	-2,569	-3.4	-16.2	
2. Cutch	513,429	252,453	260,976	488,022	244,643	243,379	+25,407	+5.2	-12.6	
3. Kathiawar	2,496,057	1,271,497	1,224,560	2,329,195	1,187,901	1,141,295	+166,861	+7.2	-15.4	
4. Mahi Kantha Agency	412,631	208,922	203,709	361,545	182,368	179,177	+51,086	+14.1	-37.8	
5. Palanpur Agency	515,092	267,909	247,093	467,271	242,697	224,574	+47,821	+10.2	-27.6	
6. Rewa Kantha Agency	665,099	340,376	324,723	479,065	245,205	233,860	+186,034	+38.8	-34.7	
7. Surat Agency	207,837	105,715	102,122	179,886	91,861	88,025	+27,951	+15.5	-15.9	
8. Janjira	88,747	42,373	46,374	85,444	41,251	44,163	+3,333	+3.9	+4.4	
9. Jawahar	53,489	27,767	25,732	47,538	24,552	22,986	+5,951	+12.5	-10.0	
10. Savantavadi	217,240	103,001	114,239	217,732	106,077	111,655	-492	-2	+12.8	
11. Akalkot	89,082	45,415	43,667	82,047	41,533	40,514	+7,035	+8.6	+8.3	
12. Bhor	144,601	71,936	72,665	137,208	69,193	68,075	+7,333	+5.3	-11.8	
13. Khandesh Agency	23,624	12,170	11,454	14,639	7,549	7,090	+8,985	+61.4	-41.0	
14. Satara Agency	124,991	62,555	62,436	109,660	54,864	54,796	+15,331	+14.0	-16.6	
15. Surgana	15,180	7,884	7,296	11,532	6,061	5,471	+3,648	+31.6	-7.0	
16. Bijapur Agency	78,643	40,134	38,509	68,665	34,539	34,126	+9,978	+14.5	-13.9	
17. Kolhapur	833,441	424,435	409,005	910,011	460,874	449,137	-76,570	-8.4	-3	
18. Southern Marhatta Jaghirs	618,139	312,500	305,639	626,084	315,148	310,936	-7,945	-1.3	-2.1	
19. Savannr	17,909	8,987	8,922	18,446	9,258	9,188	-537	-2.9	+8.7	
20. Khairpur	223,788	121,617	102,171	199,313	108,768	90,547	+24,475	+12.3	+55.0	
BURMA.	12,115,217	6,183,494	5,931,723	10,490,624	5,342,033	5,148,591	+1,624,593	+15.5	+35.9	
<i>Arakan Division.</i>	<i>839,596</i>	<i>441,925</i>	<i>397,671</i>	<i>762,102</i>	<i>405,587</i>	<i>356,515</i>	<i>+77,794</i>	<i>+10.2</i>	<i>+13.2</i>	
1. Akyab	529,943	280,474	240,469	481,666	267,980	213,686	+48,277	+10.0	+15.7	
2. Northern Arakan	22,234	11,405	10,829	20,682	10,557	10,125	+1,552	+7.5	+41.4	
3. Kyaukpya	184,916	89,571	95,345	168,827	81,075	87,752	+16,089	+9.5	+3.0	
4. Sandoway	102,803	51,475	51,328	90,927	45,975	44,952	+11,876	+13.1	+15.8	
<i>Pegu Division.</i>	<i>2,073,737</i>	<i>1,136,192</i>	<i>937,545</i>	<i>1,820,638</i>	<i>995,215</i>	<i>825,423</i>	<i>+253,099</i>	<i>+13.9</i>	<i>+19.5</i>	
5. Rangoon City	293,316	208,111	85,205	245,430	174,587	70,843	+47,886	+19.5	+34.8	
6. Hanthawaddy	539,109	295,886	243,223	474,262	257,960	216,302	+64,847	+13.7	+20.0	
7. Tharrawaddy	433,320	216,442	216,878	395,570	201,033	194,537	+37,750	+9.5	+16.6	
8. Pegu	429,121	229,540	199,581	339,572	183,173	156,399	+89,549	+26.4	+42.9	
9. Prome	378,871	186,213	192,658	365,804	178,463	187,342	+13,067	+3.6	-9	
<i>Irrawaddy Division.</i>	<i>1,869,485</i>	<i>962,913</i>	<i>906,572</i>	<i>1,663,669</i>	<i>865,917</i>	<i>797,752</i>	<i>+205,816</i>	<i>+12.4</i>	<i>+28.0</i>	
10. Bassein	440,988	226,773	214,215	391,427	203,977	187,450	+49,561	+12.7	+21.9	
11. Henzada	532,357	264,319	268,038	484,558	241,557	243,001	+47,799	+9.9	+10.7	
12. Myaungmya*	334,852	176,465	158,387	282,932	149,141	133,791	+51,920	+18.4	+55.6	
13. Maubin*	305,073	155,715	149,358	278,309	145,122	133,187	+26,764	+9.6	+30.2	
14. Pyapon*	256,215	139,641	116,574	226,443	126,120	100,323	+29,772	+13.1	+55.1	

* The present Districts—Myaungmya, Manbin and Pyapon correspond to the old Districts Myaungmya and Thongwa.

Table B.—Population of districts—*contd.*

DISTRICT.	POPULATION, 1911.			POPULATION, 1901.			VARIATION, 1901—1911.		VARIATION, 1891—1901.	REMARKS.
	Total.	Males.	Females.	Total.	Males.	Females.	Actual.	Per cent.	Per cent.	
1	2	3	4	5	6	7	8	9	10	11
BURMA—<i>contd.</i>										
<i>Tenasserim Division.</i>										
	1,429,294	750,626	678,668	1,159,558	608,141	551,417	+269,736	+23.3	+27.1	
15. Toungoo	351,076	181,488	169,588	278,315	143,685	135,630	+71,761	+25.7	+31.9	
16. Salween	46,608	24,741	21,867	37,887	19,464	18,373	+8,771	+23.2	+20.3	
17. Thaton	416,975	217,770	199,205	343,510	180,208	163,302	+73,465	+21.4	+28.8	
18. Amberst	367,918	198,430	169,488	300,173	163,930	136,243	+67,745	+22.6	+28.5	
19. Tavoy	135,293	68,667	66,026	109,979	54,574	55,405	+25,314	+23.0	+15.9	
20. Mergui	111,424	59,530	51,894	88,744	46,280	42,464	+22,680	+25.6	+20.3	
<i>Magwe Division.</i>										
	1,239,032	603,614	635,418	1,078,317	518,606	559,711	+160,715	+14.9	+7.9	
21. Thayetmyo	248,275	123,231	126,044	239,706	118,948	120,758	+8,560	+3.6	-4.2	
22. Pakokku	409,909	196,159	213,750	357,632	168,344	180,288	+52,277	+14.6	+14.3	
23. Miuba	263,939	128,837	135,102	284,271	112,172	122,099	+20,663	+12.7	+8.1	
24. Magwe	316,909	156,387	160,522	246,708	119,142	127,566	+70,201	+28.5	+12.6	
<i>Mandalay Division.</i>										
	832,969	426,776	406,193	778,466	396,568	391,898	+54,503	+7.0	+31.2	
25. Mandalay	340,770	170,750	170,020	366,507	183,374	183,133	-26,737	-7.0	-2.3	
26. Bhamo	107,811	55,528	52,283	79,515	41,530	37,985	+28,296	+35.6	+39.6	
27. Myitkyina	85,577	47,863	37,714	68,527	36,956	31,571	+17,050	+24.9	+32.2	
28. Katha	198,193	98,148	100,045	176,323	86,494	89,729	+21,970	+12.5	+9.6	
29. Ruby Mines	100,618	54,487	46,131	87,694	48,214	39,480	+12,924	+14.7	+157.5	
<i>Sagaing Division.</i>										
	1,155,271	543,289	611,982	994,466	462,352	532,114	+160,805	+16.2	+21.8	
30. Shwebo	356,363	168,070	188,293	286,891	134,045	152,846	+69,472	+24.2	+24.3	
31. Sagaing	312,111	147,816	164,295	277,769	129,808	147,961	+84,342	+12.4	+14.9	
32. Lower Chindwin	316,175	141,263	174,913	276,383	121,967	154,416	+39,792	+14.4	+18.5	
33. Upper Chindwin	170,622	86,141	84,481	153,423	76,532	76,891	+17,199	+11.2	+38.6	
<i>Meiktila Division.</i>										
	1,170,572	567,380	603,192	995,659	476,303	519,356	+174,913	+17.6	+10.1	
34. Kyaukse	141,426	68,868	72,558	141,253	69,329	71,924	+173	+1	+11.6	
35. Meiktila	279,822	134,170	145,652	252,305	119,047	133,258	+27,517	+10.9	+16.1	
36. Yamethin	307,419	153,223	154,196	243,197	120,384	122,813	+64,222	+26.4	+17.7	
37. Myingyau	441,905	211,119	230,786	358,904	167,543	191,361	+83,001	+23.1	+1.3	
<i>Specially administered territories.</i>										
	1,504,961	750,779	754,182	1,237,749	613,344	624,405	+267,212	+21.6		
38. Northern Shan States	458,952	230,545	228,407	321,000	160,045	161,045	+137,862	+42.9		No Census was taken in 1891.
39. Southern Shan States	900,202	448,705	451,497	816,854	403,583	412,771	+83,848	+10.3		
40. Pakokku Hill Tracts	26,251	12,967	13,284	13,116	6,549	6,567	+13,135	+100.1		
41. Chin Hills	119,556	58,562	60,994	87,189	43,167	44,022	+32,367	+37.1		
CENTRAL PROVINCES AND BERAR										
British Territory										
	16,033,310	7,984,022	8,049,288	13,602,592	6,738,327	6,864,265	+2,430,718	+17.9	-7.9	
<i>Jubbulpore Division.</i>										
	13,916,308	6,930,392	6,985,916	11,971,452	5,926,357	6,045,095	+1,944,856	+16.2	-8.3	
	2,421,064	1,210,980	1,210,084	2,081,480	1,032,478	1,049,002	+339,584	+16.3	-12.4	
1. Saugor	541,410	276,233	265,177	469,479	237,972	231,507	+71,931	+15.3	-20.4	
2. Damoh	333,047	168,060	164,987	285,326	143,488	141,838	+47,721	+16.7	-12.4	
3. Jubbulpore	745,892	373,173	372,719	680,585	335,552	345,083	+65,307	+9.6	-9.0	
4. Mandla	405,234	200,872	204,362	818,381	157,050	161,331	+86,863	+27.3	-6.5	
5. Seoni	395,481	192,642	202,839	327,709	158,416	169,293	+67,772	+20.7	-11.6	
<i>Nerbudda Division.</i>										
	2,081,477	1,043,239	1,038,238	1,765,008	886,029	898,979	+296,469	+16.6	-5.2	
6. Narsinghpur	325,677	161,795	163,882	315,518	154,694	160,324	+10,159	+3.2	-14.5	
7. Hoshangabad	457,395	230,632	226,763	446,645	222,893	223,752	+10,750	+2.4	-9.6	
8. Nimar	391,071	200,765	190,306	327,173	167,904	159,179	+63,898	+19.5	+14.3	
9. Betul	390,386	194,163	196,223	237,807	141,113	146,694	+102,579	+35.6	-11.9	
10. Chhindwara	516,348	255,884	261,064	407,805	199,335	208,530	+109,083	+26.7	+1	

Table B.—Population of districts—contd.

DISTRICT.	POPULATION, 1911.			POPULATION, 1901.			VARIATION, 1901—1911.		VARIATION, 1891—1901.	REMARKS.
	Total.	Males.	Females.	Total.	Males.	Females.	Actual.	Per cent.	Per cent.	
1	2	3	4	5	6	7	8	9	10	11
CENTRAL PROVINCES AND BERAR—contd.										
<i>Nagpur Division.</i>										
	3,109,838	1,548,737	1,561,101	2,659,286	1,312,807	1,346,479	+456,552	+16.9	-8.6	
11. Wardha	459,796	231,871	227,925	385,103	193,815	191,288	+74,593	+19.4	-3.9	
12. Nagpur	809,901	408,843	401,058	751,844	377,612	374,232	+58,057	+7.7	-8	
13. Chanda	677,544	337,540	340,004	533,887	263,562	270,325	+143,657	+26.9	-14.6	
14. Bhandara	773,677	380,014	393,663	653,062	320,648	342,414	+110,615	+16.7	-10.7	
15. Balaghat	388,920	190,469	198,461	325,300	157,170	168,220	+63,530	+19.5	-14.9	
<i>Chhattisgarh Division.</i>										
16. Raipur	1,324,856	645,186	679,670	1,095,858	532,575	564,183	+227,998	+20.8	-2.5	
17. Bilaspur	1,146,228	558,477	587,746	918,491	446,405	472,086	+227,732	+24.8	-12.2	
18. Drug	775,688	373,159	402,529	676,313	321,663	354,650	+99,375	+14.7	-16.8	
<i>Berar Division.</i>										
19. Amraoti*	3,057,162	1,550,614	1,506,548	2,754,016	1,394,300	1,359,716	+303,146	+11.0	-5.0	
20. Akola*	875,904	447,216	428,688	809,499	413,013	395,486	+66,405	+8.2	-4.7	
21. Buldana*	788,863	400,893	387,970	754,804	383,427	371,377	+34,059	+4.5	-5	
22. Yeotmal*	669,182	337,179	332,003	513,756	308,153	305,003	+55,425	+9.0	-9.5	
22. Yeotmal*	723,213	365,326	357,887	575,957	289,707	285,250	+147,256	+25.5	-5.6	
Central Provinces States	2,117,002	1,053,630	1,063,372	1,631,140	811,970	819,170	+485,862	+29.8	-4.8	
1. Makrai	15,021	7,530	7,491	13,035	6,492	6,543	+1,986	+15.2	-29.7	
2. Bastar	433,310	218,015	215,295	305,501	155,583	150,818	+125,809	+41.4	-1.4	
3. Kanker	127,014	63,010	64,004	103,536	51,595	51,940	+23,478	+22.7	+25.7	
4. Nandgaon	167,362	80,293	87,069	126,365	60,110	66,255	+40,997	+32.4	-31.3	
5. Khairagath	155,471	74,742	80,729	137,554	55,699	71,855	+17,917	+13.0	-24.1	
6. Chhuikhadan	31,150	15,117	16,033	26,368	12,636	13,772	+4,782	+18.1	-27.3	
7. Kawardha	77,654	37,488	40,165	57,474	27,962	29,512	+20,180	+35.1	-37.4	
8. Sakti	34,547	16,871	17,576	22,301	10,885	11,416	+12,246	+64.9	-12.1	
9. Raigarh	218,860	107,850	111,010	174,929	86,543	88,386	+48,931	+26.1	+3.8	
10. Sarangarh	102,071	49,851	52,220	79,900	38,738	41,162	+22,171	+27.7	-4.0	
11. Changbhakar	24,421	12,462	11,959	19,548	10,003	9,545	+4,873	+24.9	+6.5	
12. Korea	62,107	31,855	30,251	35,113	17,948	17,155	+62,994	+75.9	-3.1	
13. Sirguja	428,703	217,749	210,954	351,011	177,961	173,050	+77,692	+22.1	+8.2	
14. Udaipur	54,853	32,790	32,063	45,391	23,107	22,284	+19,462	+42.9	+20.9	
15. Jashpur	174,458	88,005	86,452	132,114	66,547	65,467	+42,344	+32.1	+16.3	
COORG.	174,976	97,279	77,697	180,607	100,258	80,349	-5,631	-3.1	+4.4	
EASTERN BENGAL AND ASSAM.	34,594,362	17,706,396	16,887,966	30,968,134	15,775,150	15,192,984	+3,026,228	+11.7	+9.6	
British Territory.	34,018,527	17,413,910	16,604,617	30,510,344	15,543,023	14,967,321	+3,508,183	+11.5	+8.5	
<i>Rajshahi Division.</i>										
1. Rajshahi	9,872,752	5,114,691	4,758,061	9,124,503	4,695,173	4,429,330	+748,249	+8.2	+6.1	
2. Dinajpur	1,480,587	755,206	725,381	1,460,584	740,764	719,820	+20,003	+1.4	+1.6	
3. Jalpaiguri	1,587,853	889,875	797,987	1,566,845	823,852	742,993	+121,018	+7.7	+6.7	
4. Rangpur	902,650	490,228	412,432	786,326	422,350	363,975	+116,334	+14.8	+15.7	
5. Bogra	2,385,330	1,254,717	1,130,513	2,154,115	1,124,991	1,029,124	+231,215	+10.7	+4.3	
6. Boga	983,567	502,525	481,041	853,504	435,871	416,633	+130,063	+15.2	+11.8	
7. Malda	1,428,686	723,591	704,995	1,431,395	709,848	711,547	+7,191	+5	+4.3	
7. Malda	1,604,159	498,647	505,512	881,734	436,497	445,237	+122,425	+13.9	+8.5	
<i>Dacca Division.</i>										
8. Dacca	12,037,649	6,137,087	5,900,562	10,806,232	5,479,394	5,325,838	+1,231,417	+11.4	+9.6	
9. Mymensingh	2,960,402	1,477,690	1,482,712	2,644,435	1,309,733	1,334,702	+315,967	+11.9	+10.6	
10. Faridpur	4,526,422	2,339,603	2,186,819	3,918,102	2,016,393	1,901,709	+608,320	+15.5	+12.7	
10. Faridpur	2,121,914	1,074,959	1,046,955	1,951,943	977,365	974,578	+169,971	+8.7	+6.2	
11. Bakarganj	2,428,911	1,244,835	1,184,076	2,291,752	1,175,903	1,115,849	+137,159	+6.0	+6.4	

* The present 4 districts correspond to the old districts of Amraoti, Akola, Buldana, Ellichpur, Wun and Basim.

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Table B.—Population of districts—contd.

DISTRICT.	POPULATION, 1911.			POPULATION, 1901.			VARIATION, 1901—1911.		VARIATION, 1891—1901.	REMARKS.
	Total.	Males.	Females.	Total.	Males.	Females.	Actual.	Per cent.	Per cent.	
1	2	3	4	5	6	7	8	9	10	11
EASTERN BENGAL AND ASSAM—contd.										
<i>Chittagong Division.</i>										
	5,394,491	2,694,511	2,699,980	4,737,731	2,364,396	2,373,335	+656,760	+13.9	+13.1	
12. Tippera	2,430,138	1,243,081	1,187,057	2,117,991	1,085,989	1,032,002	+312,147	+14.7	+18.8	
13. Noakhali	1,302,090	645,898	653,192	1,141,728	668,777	672,951	+160,362	+14.0	+13.1	
14. Chittagong	1,508,433	722,837	786,596	1,353,250	641,392	711,858	+156,183	+11.5	+4.9	
15. Chittagong Hill Tracts	153,830	82,695	71,135	124,762	68,238	56,624	+29,068	+23.3	+16.3	
<i>Surma Valley and Hill Districts Division.</i>										
	3,446,030	1,761,134	1,684,896	3,084,527	1,573,102	1,511,425	+361,503	+11.7	+7.1	
16. Cachar	497,463	260,444	237,019	455,693	244,161	211,432	+41,870	+9.2	+17.9	
17. Sylhet	2,472,671	1,268,469	1,204,202	2,241,848	1,141,060	1,100,788	+230,823	+10.3	+4.0	
18. Khasi and Jaintia Hills	236,069	114,442	120,627	202,250	97,221	106,029	+32,819	+16.2	+2.2	
19. Naga Hills	149,623	74,751	74,872	102,402	61,656	50,746	+47,221	+46.1	+0.0	
20. Jushai Hills	91,204	43,028	48,176	82,434	39,004	43,430	+8,770	+10.6	+88.9	
<i>Assam Valley Districts Division.</i>										
	3,267,605	1,706,487	1,561,118	2,737,351	1,430,968	1,306,383	+510,254	+18.5	+6.1	
21. Goalpara	600,643	318,476	282,168	462,062	242,685	219,367	+138,691	+30.0	+2.0	
22. Kamrup	667,828	339,398	328,430	689,187	292,869	296,318	+78,641	+13.3	-7.1	
23. Darrang	877,314	198,581	178,733	337,313	176,030	161,283	+40,001	+11.9	+9.7	
24. Nowgong	303,696	164,938	148,658	261,160	132,995	128,165	+42,436	+16.2	-24.8	
25. Sibsagar	690,299	364,810	325,489	597,969	316,985	280,984	+92,330	+15.4	+24.4	
26. Lakhimpur	468,989	249,021	219,968	371,396	199,359	172,037	+97,693	+26.3	+46.2	
27. Garo Hills	168,936	81,204	77,672	138,274	70,036	68,289	+20,662	+14.9	+13.7	
Eastern Bengal and Assam States.										
	575,835	292,456	283,349	457,790	232,127	225,663	+118,045	+25.8	+233.1	
1. Hill Tippera	229,613	121,820	107,793	173,325	92,496	80,630	+66,288	+32.5	+26.1	
2. Manipur	346,222	170,666	175,666	284,465	139,632	144,833	+61,767	+21.7	Not known.	
MADRAS.										
British Territory.										
	46,217,245	22,794,713	23,422,532	42,417,740	20,949,377	21,468,363	+3,799,505	+9.0	+7.8	
1. Ganjam (including Agency)	2,221,292	1,044,711	1,176,681	2,010,863	962,179	1,048,689	+210,424	+10.6	+6.0	
2. Vizagapatam (ditto)	3,189,821	1,661,830	1,627,991	2,933,038	1,450,074	1,482,964	+266,783	+8.8	+4.7	
3. Godavari (ditto)	1,662,859	812,198	840,661	1,466,179	721,443	744,736	+186,680	+12.7	+10.1	
4. Kistna	1,997,535	994,961	1,002,674	1,744,138	870,118	874,020	+253,397	+14.5	+14.3	
5. Guntur	1,697,551	856,666	840,886	1,490,636	753,727	737,908	+206,916	+13.9	+13.3	
6. Nellore	1,328,162	666,306	662,847	1,274,831	641,316	633,616	+63,321	+4.2	+2.8	
7. Cuddapah	893,998	454,061	439,937	880,080	445,299	434,781	+13,918	+1.6	-3	
8. Kurnool	935,199	471,426	463,773	872,070	440,623	431,447	+63,129	+7.2	+6.6	
9. Bellary	969,436	490,843	478,693	947,214	480,876	466,338	+22,222	+2.3	+7.6	
10. Anantpur	963,223	494,232	468,991	933,757	478,717	455,040	+29,466	+3.2	+8.2	
11. Madras	618,660	266,466	262,196	509,346	256,730	252,616	+9,314	+1.8	+12.6	
12. Chingleput	1,406,008	705,641	700,367	1,310,106	660,413	649,693	+95,902	+7.3	+9.1	
13. Chittoor	1,238,742	629,379	609,363	1,172,886	694,270	578,616	+65,856	+5.6	+4.7	
14. North Arcot	1,960,960	970,073	990,887	1,750,566	865,204	886,362	+210,394	+12.0	+6.5	
15. Salem	1,766,680	876,950	889,730	1,699,482	839,569	859,923	+67,198	+4.0	+14.3	
16. Coimbatore	3,116,564	1,044,429	1,072,136	1,979,464	975,296	1,004,168	+137,100	+6.9	+10.5	
17. South Arcot	2,362,666	1,172,807	1,189,759	2,105,809	1,046,631	1,060,178	+256,767	+12.2	+7.6	
18. Tanjore	2,362,689	1,123,084	1,239,605	2,245,029	1,066,423	1,178,006	+117,660	+5.2	+8	
19. Trichinopoly	2,107,029	1,022,866	1,084,163	1,965,119	951,796	1,013,323	+141,910	+7.2	+5.0	
20. Madurai	1,932,832	946,306	986,626	1,713,188	837,385	876,803	+219,644	+12.8	+11.1	
21. Bannad	1,668,463	786,187	872,266	1,519,204	717,338	801,866	+139,249	+9.2	+4.7	
22. Tinnevely	1,790,619	866,633	924,986	1,668,495	804,132	854,363	+132,124	+8.0	+8.3	

Table B.—Population of districts—contd.

District.	POPULATION, 1911.			POPULATION, 1901.			VARIATION, 1901—1911.		VARIATION, 1891—1901.	REMARKS.
	Total.	Males.	Females.	Total.	Males.	Females.	Actual.	Per cent.	Per cent.	
1	2	3	4	5	6	7	8	9	10	11
MADRAS—contd.										
23. Nilgiris	118,618	63,509	55,109	112,882	61,848	51,534	+5,736	+5.1	+11.6	
24. Malabar (including Laccadives) .	3,015,119	1,482,616	1,532,503	2,795,738	1,381,625	1,414,113	+219,381	+7.8	+6.6	
25. Anjengo	5,572	2,690	2,882	4,817	2,292	2,525	+755	+15.7	+9.7	
26. South Canara	1,195,227	578,088	617,139	1,134,713	548,516	586,197	+60,514	+5.3	+7.4	
Madras States.	4,811,841	2,411,758	2,400,083	4,188,086	2,098,048	2,090,038	+623,755	+14.9	+13.2	
1. Cochin	918,110	457,342	460,768	812,025	405,200	406,825	+106,085	+13.1	+12.3	
2. Travancore	3,428,975	1,731,363	1,697,612	2,952,157	1,490,165	1,461,992	+476,818	+16.2	+15.4	
3. Pnddnkotai	411,886	196,566	215,320	380,440	180,794	199,646	+31,446	+8.3	+2.0	
4. Banganapalle	39,344	19,776	19,568	32,264	16,231	16,033	+7,080	+21.9	-9.1	
5. Sandur	18,526	6,711	6,815	11,200	5,658	5,542	+2,326	+20.8	-1.7	
N.-W. F. PROVINCE.	3,819,027*	2,046,978	1,772,049	2,125,496	1,159,317	966,179	+1,693,531	+79.7	+14.4	
Districts and Administered Territories.	2,196,933	1,182,102	1,014,831	2,041,534	1,105,709	935,825	+155,399	+7.6	+9.9	
1. Hazara	603,028	320,465	282,563	560,288	299,708	260,580	+42,740	+7.6	+8.5	
2. Peshawar	865,009	470,421	394,588	788,707	428,582	360,125	+76,302	+9.7	+10.8	
3. Kohat	222,690	119,081	103,609	217,865	122,174	95,691	+4,825	+2.2	+11.6	
4. Banna	250,086	133,707	116,379	226,801	121,991	104,810	+23,285	+10.3	+10.9	
5. Dera Ismail Khan	256,120	138,428	117,692	247,873	133,254	114,619	+8,247	+3.3	+7.9	
Agencies.	1,102,054	585,885	516,169	71,591	46,962	24,629	+1,030,463	...	...
1. Malakand (Dir, Swat and Chitral)	576,433	300,710	275,723	8,128	8,037	91	+568,305	...	...
2. Khyber	181,134	97,077	84,057	...	...	...	...	...	...
3. Kurram	98,692	54,271	44,421	54,257	29,734	24,523	+44,435	...	...
4. Techi	144,379	78,477	65,902	4,684	4,669	15	+139,695	...	...
5. Wana	101,416	55,350	46,066	4,522	4,522	...	+96,894	...	...
Tribal Areas.	520,040	278,991	241,049	12,371	6,646	5,725	+507,669	...	...
<i>Trans-border tribes under the Political control of the Deputy Commissioner of—</i>										
Hazara	98,302	52,351	45,951	...	...	...	...	...	...
Peshawar	240,250	127,838	112,412	...	...	...	...	...	...
Kohat	144,000	78,423	65,577	...	...	...	...	...	...
Banna	17,884	9,631	8,253	...	...	...	...	...	...
Dera Ismail Khan	19,604	10,748	8,856	12,371	6,646	5,725	+7,233	...	...
PUNJAB.	24,187,750	13,314,975	10,872,775	24,754,735	13,352,491	11,402,244	-566,985	-2.3	+6.4	
British Territory.	19,974,956	10,992,067	8,982,889	20,330,337	10,942,682	9,387,655	-355,381	-1.7	+6.9	
<i>Delhi Division.</i>	<i>4,176,236</i>	<i>2,292,018</i>	<i>1,884,218</i>	<i>4,587,150</i>	<i>2,470,400</i>	<i>2,116,750</i>	<i>-410,914</i>	<i>-8.9</i>	<i>+3.4</i>	
1. Hissar	804,889	438,458	366,431	781,589	418,089	363,500	+23,300	+3.0	+1.7	
2. Rohtak	541,489	291,257	250,232	630,672	333,217	297,455	-89,183	-14.1	+6.8	
3. Gurgaon	643,177	342,484	300,693	746,208	390,443	355,765	-103,031	-13.8	+11.6	
4. Delhi	657,604	363,238	294,366	689,039	371,864	317,175	-31,435	-4.6	+7.9	
5. Karnal	799,787	437,698	362,089	883,367	479,019	404,348	-83,580	-9.5	+2.6	
6. Ambala	689,970	394,165	295,805	815,924	451,604	364,320	-125,954	-15.4	-5.5	
7. Simla	39,320	24,718	14,602	40,351	26,164	14,187	-1,031	-2.6	+9.1	
<i>Jullundur Division.</i>	<i>3,967,724</i>	<i>2,184,423</i>	<i>1,783,301</i>	<i>4,305,724</i>	<i>2,314,631</i>	<i>1,991,093</i>	<i>-338,000</i>	<i>-7.8</i>	<i>+2.1</i>	
8. Kangra	770,886	401,109	369,277	768,124	399,106	369,018	+2,262	+3	+7	
9. Hoshiarpur	918,569	501,510	417,059	989,738	525,831	463,907	-71,169	-7.2	-2.1	
10. Jullundur	801,920	449,876	352,044	917,587	496,690	420,897	-115,667	-12.6	+1.1	
11. Ludhiana	517,192	293,531	223,661	673,097	369,165	308,932	-155,905	-23.2	+3.8	
12. Ferozapore	959,657	538,397	421,260	957,178	523,839	433,339	+2,479	+3	+8.1	

* The figures for 1911 include estimates of the population in the agencies and tribal areas, viz., 1,084,824 in the agencies, 519,441 in the tribal areas and 4,291 canal labourers in the Malakand Agency. Excluding these the actual increase in the provincial total as compared with 1901 is 84,975 or 4.0 per cent.

Table B.—Population of districts—contd.

DISTRICT.	POPULATION, 1911.			POPULATION, 1901.			VARIATION, 1901—1911.		VARIATION, 1891—1901.	REMARKS.
	Total.	Males.	Females.	Total.	Males.	Females.	Actual.	Per cent.	Per cent.	
1	2	3	4	5	6	7	8	9	10	11
PUNJAB—contd.										
<i>Lahore Division.</i>										
	4,666,629	2,621,546	2,035,083	5,401,882	2,769,370	2,332,512	-445,253	-8.7	+5.8	
13. Lahore	1,036,158	595,234	440,924	1,044,277	576,912	467,365	-8,119	-8	+10.7	
14. Amritsar	880,728	496,584	384,144	1,023,828	559,855	463,973	-143,100	-14.0	+3.1	
15. Gurdaspur	836,771	469,243	367,528	940,334	509,951	430,383	-103,563	-11.0	-4	
16. Sialkot	979,553	542,234	437,319	1,083,909	573,259	510,650	-104,356	-9.6	-3.2	
17. Gujranwala	923,419	518,251	405,168	1,000,534	549,393	460,141	-86,115	-8.5	+22.6	
<i>Rawalpindi Division.</i>										
	3,363,052	1,796,555	1,557,497	3,106,771	1,619,005	1,487,766	+246,291	+7.9	+1.3	
18. Gujrat	745,634	400,596	345,038	750,513	389,402	361,146	-4,914	-7	-1.4	
19. Shahpur	687,366	376,836	310,430	629,760	276,385	253,375	+157,606	+29.8	+1.1	
20. Jhelum	511,575	268,621	242,954	501,424	253,053	248,356	+10,151	+2.0	-2.5	
21. Rawalpindi	647,827	296,518	251,300	558,699	299,893	258,806	-10,872	-1.9	+4.7	
22. Attock	519,273	273,037	246,236	464,430	242,398	222,032	+54,843	+11.8	+3.6	
23. Mianwali	341,377	179,897	161,480	301,910	157,869	144,041	+39,467	+13.1	+5.2	
<i>Multan Division.</i>										
	3,821,315	2,098,625	1,722,790	3,228,810	1,769,276	1,459,534	+592,505	+18.3	+31.0	
24. Montgomery	535,299	292,836	242,463	479,563	258,805	220,768	+65,736	+11.6	+5	
25. Lyallpur	857,711	485,927	370,784	589,533	339,916	249,617	+268,178	+45.5	+259.6	
26. Jhang	515,526	277,128	238,303	425,534	225,810	199,724	+89,992	+21.1	+5.8	
27. Multan	814,871	444,703	370,168	710,626	388,570	322,056	+104,245	+14.7	+11.8	
28. Muzaffargarh	569,461	308,350	261,111	527,681	285,976	241,705	+41,780	+7.9	+6.8	
29. Dera Ghazi Khan	499,860	272,400	227,451	471,736	256,740	215,046	+28,074	+5.9	+10.1	
30. Bloch Trans-Frontier	28,587	16,172	12,415	24,087	13,459	10,623	+4,500	+18.7	+306.9	
Punjab States.										
	4,212,794	2,332,908	1,889,886	4,424,398	2,409,809	2,014,589	-211,604	-4.8	+3.8	
1. Loharu	18,597	9,980	8,617	15,229	8,160	7,069	+3,368	+22.1	-24.4	
2. Dujana	25,485	13,388	12,097	24,174	12,431	11,693	+1,311	+5.4	-8.6	
3. Patandl	19,543	10,160	9,393	21,933	11,511	10,422	-2,390	-10.9	+15.4	
4. Kalsia	65,909	31,297	24,612	67,181	36,980	30,261	-11,273	-16.8	-2.1	
5. Nahan	138,520	76,014	62,476	135,637	75,461	60,226	+2,833	+2.1	+9.3	
6. Other Simla States	404,343	212,927	192,316	389,349	206,206	183,143	+14,994	+3.9	+5.2	
7. Maudi	181,110	93,678	87,432	174,045	90,896	83,149	+7,065	+4.1	+4.3	
8. Suket	54,928	29,014	25,914	54,676	28,964	25,712	+252	+5	+4.3	
9. Kapurthala	268,133	150,220	117,913	314,351	169,797	144,554	-46,218	-14.7	+4.9	
10. Maler Kotla	71,144	40,602	30,542	77,506	41,915	35,591	-6,362	-8.2	+2.3	
11. Faridkot	180,294	73,836	56,458	124,012	69,321	55,591	+6,382	+4.3	+8.6	
12. Chamba	136,873	70,612	65,261	127,834	66,474	61,360	+8,039	+6.3	+3.1	
13. Patiala	1,407,659	792,540	615,119	1,696,692	877,197	719,495	-189,933	-11.8	+8	
14. Jind	271,728	149,947	121,781	282,008	153,376	128,627	-10,275	-3.6	-9	
15. Nabha	248,837	139,319	109,568	297,949	166,386	132,663	-49,062	-16.5	+5.4	
16. Bahawalpur	780,641	430,254	350,387	720,377	395,634	325,193	+59,764	+8.3	+10.9	
UNITED PROVINCES OF AGRA AND OUDH.										
	48,014,080	25,073,271	22,940,809	48,494,374	25,031,490	23,462,384	-480,294	-1.0	+1.7	
<i>British Territory.</i>										
	47,132,044	24,641,831	22,540,213	47,692,277	24,617,076	23,075,201	-510,233	-1.1	+1.7	
<i>Agra.</i>										
	34,624,040	18,157,131	16,466,909	34,859,109	18,048,870	16,810,239	-235,069	-7	+1.8	
<i>Meerut Division.</i>										
	6,808,630	3,150,957	2,677,673	6,979,334	3,187,263	2,792,071	-170,704	-2.9	+12.3	
1. Dehra Dun	205,075	120,908	84,167	177,934	102,655	75,279	+27,141	+15.3	+6.0	
2. Saharanpur	986,359	541,091	445,263	1,045,330	569,931	484,399	-58,971	-5.6	+4.4	
3. Muzaffarnagar	803,360	414,852	363,498	876,972	469,134	407,838	-68,612	-7.8	+13.6	
4. Meerut	1,519,364	822,305	697,059	1,540,175	820,563	719,612	-20,811	-1.4	+10.7	
5. Balaneshahr	1,123,793	592,267	531,525	1,138,101	599,103	538,993	-14,309	-1.3	+19.8	
6. Aligarh	1,165,580	629,524	536,155	1,200,822	634,872	565,950	-35,142	-2.9	+15.1	

Table B.—Population of districts—contd.

DISTRICT.	POPULATION, 1911.			POPULATION, 1901.			VARIATION, 1901—1911.		VARIATION, 1891—1901.	REMARKS.
	Total.	Males.	Females.	Total.	Males.	Females.	Actual.	Per cent.	Per cent.	
1	2	3	4	5	6	7	8	9	10	11
UNITED PROVINCES—contd.										
<i>Agra Division.</i>	5,007,921	2,742,988	2,264,933	5,249,970	2,835,064	2,414,906	-242,049	-4.6	+10.1	
7. Muttra	656,310	361,507	294,803	753,099	409,030	354,069	-106,789	-14.0	+7.0	
8. Agra	1,021,847	557,320	464,527	1,050,528	568,822	491,706	-38,581	-3.6	+5.7	
9. Farrukhabad	900,022	494,017	405,005	925,721	500,848	424,873	-25,699	-2.8	+7.8	
10. Mainpuri	797,624	438,920	358,704	829,357	451,356	378,001	-31,733	-3.8	+8.9	
11. Etawah	760,121	416,648	343,473	806,798	437,913	368,885	-46,677	-5.8	+10.9	
12. Etah	871,997	474,576	397,421	864,457	467,095	397,372	+7,530	+0.9	+23.1	
<i>Rohilkhand Division.</i>	5,650,518	3,050,265	2,600,253	5,479,404	2,920,697	2,558,707	+171,114	+3.1	+2.5	
13. Bareilly	1,094,653	593,335	500,827	1,090,117	585,304	504,813	+4,545	+0.4	+4.7	
14. Bijnor	806,202	427,153	379,049	780,186	406,823	373,363	+26,015	+3.3	-1.8	
15. Budaun	1,053,328	577,551	475,787	1,025,234	552,812	472,422	+28,094	+2.7	+10.8	
16. Moradabad	1,262,933	675,151	586,782	1,191,993	631,224	560,769	+70,940	+5.0	+1.1	
17. Shahjahanpur	945,775	513,562	432,213	921,535	494,919	426,616	+24,240	+2.6	+3	
18. Pilibhit	487,517	262,002	225,515	470,339	249,615	220,724	+17,278	+3.7	-3.0	
<i>Allahabad Division.</i>	5,494,284	2,844,746	2,649,538	5,541,741	2,837,803	2,703,938	-47,457	-0.9	-3.8	
19. Cawnpore	1,142,285	623,437	518,849	1,258,808	673,932	584,936	-115,582	-9.3	+4.1	
20. Fatehpur	576,939	350,207	326,732	686,391	349,381	337,010	-9,452	-1.4	-1.9	
21. Banda	557,237	332,161	325,076	631,058	317,599	313,459	+26,179	+4.1	-10.6	
22. Hamirpur	455,223	234,842	230,381	458,542	230,204	228,338	+6,581	+1.5	-10.7	
23. Allahabad	1,467,135	744,382	722,754	1,490,997	745,113	745,284	-29,261	-1.6	-3.8	
24. Jhansi	580,688	350,192	330,496	616,759	315,297	301,462	+59,929	+10.4	-9.8	
25. Jalaun	404,775	209,525	195,250	399,725	206,277	193,449	+5,049	+1.3	+0.8	
<i>Benares Division.</i>	4,809,478	2,402,245	2,407,233	5,068,618	2,483,395	2,585,223	-259,140	-5.1	-5.6	
26. Benares	897,035	452,057	444,968	882,084	415,047	437,027	+14,951	+1.7	-4.3	
27. Mirzapur	1,071,046	530,214	540,832	1,082,430	530,075	552,355	-11,384	-1.1	-5.8	
28. Jaunpur	1,156,254	576,070	580,184	1,202,920	589,828	613,092	-46,665	-3.9	-4.9	
29. Ghazipur	839,725	420,200	419,525	913,818	444,735	469,083	-74,093	-8.1	-10.8	
30. Ballia	845,418	423,594	421,724	987,866	473,710	513,556	-141,948	-14.4	-8	
<i>Gorakhpur Division.</i>	6,524,419	3,280,721	3,243,698	6,333,012	3,163,339	3,169,673	+191,407	+3.0	-2.7	
31. Gorakhpur	3,201,180	1,604,635	1,596,545	2,938,685	1,451,495	1,477,190	+262,495	+8.9	-1.2	
32. Basti	1,830,421	925,285	904,135	1,845,153	935,555	910,597	-15,732	-0.9	+3.4	
33. Azamgarh	1,492,818	749,800	743,018	1,548,174	756,288	781,885	-55,356	-3.6	-11.4	
<i>Kumaon Division.</i>	1,328,790	685,209	643,581	1,207,030	621,309	585,721	+121,760	+10.1	+2.2	
34. Naini Tal	323,519	182,875	140,644	324,019	180,416	143,603	-500	-0.2	-12.0	
35. Almora	525,104	266,515	258,588	453,111	229,305	223,805	+71,993	+15.9	+11.8	
36. Gachwal	480,157	235,818	244,349	429,900	211,588	218,312	+50,267	+11.7	+5.4	
Ondh	12,558,004	6,484,700	6,073,304	12,833,168	6,568,206	6,264,962	-275,164	-2.1	+1.4	
<i>Lucknow Division.</i>	5,911,642	3,128,767	2,782,875	5,977,177	3,105,102	2,872,075	-65,535	-1.1	+2.1	
37. Lucknow	764,411	411,799	352,512	793,241	414,949	378,292	-28,830	-3.5	+2.5	
38. Unao	910,915	478,585	432,330	976,539	499,015	477,524	-65,724	-5.7	+2.4	
39. Rae Bareilly	1,016,854	510,565	506,199	1,033,751	510,090	523,671	-16,897	-1.6	-3	
40. Sitapur	1,138,996	506,339	532,557	1,175,473	619,837	555,635	-35,477	-3.1	+9.3	
41. Hardoi	1,121,248	609,857	511,381	1,092,925	582,582	510,343	+28,323	+2.5	-1.8	
42. Kheri	959,208	511,512	447,596	905,138	478,529	426,509	+54,070	+5.0	+2	

Table B.—Population of districts—concl'd.

DISTRICT.	POPULATION, 1911.			POPULATION, 1901.			VARIATION, 1901—1911.		VARIATION, 1891—1901.	REMARKS.	
	Total.	Males.	Females.	Total.	Males.	Females.	Actual.	Per cent.	Per cent.		
	2	3	4	5	6	7	8	9	10		11
UNITED PROVINCES—contd.											
<i>Fyzabad Division.</i>	6,646,362	3,355,933	3,290,429	6,855,991	3,463,104	3,392,887	-209,629	-3.0	+9		
43. Fyzabad	1,154,109	575,621	578,488	1,225,374	619,403	605,971	-71,265	-5.8	+7		
44. Gonda	1,412,212	718,418	693,794	1,403,195	714,204	688,901	+9,017	+6	-3.8		
45. Bahraich	1,047,677	544,594	503,083	1,051,347	544,416	506,981	-3,670	-3	+5.1		
46. Sultanpur	1,048,524	515,980	532,544	1,083,904	534,932	548,972	-35,380	-3.3	+7		
47. Partabgarh	899,973	437,183	462,790	912,818	446,182	466,666	-12,875	-1.4	+2		
48. Barabanki	1,083,867	564,137	519,730	1,179,323	603,967	575,356	-95,456	-8.1	+4.3		
United Provinces States.	822,036	431,440	400,596	802,097	414,414	387,683	+29,939	+3.7	+1.2		
1. Rampur	531,217	282,978	248,239	533,212	280,987	252,225	-1,995	-4	-3.3		
2. Tehri-Garhwal	300,819	148,462	152,357	268,885	133,427	135,458	+31,934	+11.9	+11.5		
BARODA STATE.	2,032,798	1,055,935	976,863	1,952,692	1,008,634	944,058	+80,106	+4.1	-19.2		
CENTRAL INDIA AGENCY.	9,356,980	4,801,459	4,555,521	8,497,805	4,361,136	4,136,669	+859,175	+10.1	-16.2		
1. Gwalior Residency	3,090,798	1,627,581	1,463,217	2,952,000	1,551,250	1,400,750	+138,798	+4.7	-12.6		
2. Indore	979,360	506,659	472,701	842,107	436,680	405,427	+137,253	+16.3	-20.6		
3. Bhopal Agency	1,050,735	536,458	514,277	926,619	468,550	458,069	+124,116	+13.4	-27.9		
4. Bundelkhand Agency	1,375,317	703,042	672,275	1,308,326	671,285	637,041	+66,991	+5.1	-10.2		
5. Baghelkhand Agency	1,772,674	879,090	893,484	1,553,935	770,842	783,143	+218,589	+14.1	-13.0		
6. Malwa Agency	389,741	199,076	190,665	356,074	185,923	180,151	+23,667	+6.5	-19.6		
7. Bhopawar Agency	698,455	349,553	348,902	548,694	276,606	272,088	+149,761	+27.3	-23.1		
HYDERABAD	13,374,676	6,797,118	6,577,558	11,141,142	5,673,629	5,167,513	+2,333,534	+20.0	-3.4		
KASHMIR	3,158,126	1,674,367	1,483,759	2,905,578	1,542,057	1,363,521	+252,548	+8.7	+14.2		
MYSORE	5,806,193	2,934,621	2,871,572	5,539,399	2,797,024	2,742,375	+266,794	+4.8	+12.1		
RAJPUTANA AGENCY	10,530,432	5,515,275	5,015,157	9,853,366	5,171,519	4,681,847	+677,066	+6.9	-19.0		
1. Bikaner	700,983	371,489	329,494	534,755	305,492	278,293	+116,228	+19.9	-29.7		
2. Jaisalmer	88,311	48,500	39,811	73,370	39,389	33,981	+14,941	+20.4	-36.6		
3. Marwar	2,057,553	1,075,269	982,284	1,935,565	1,015,531	920,034	+121,988	+6.3	-23.4		
4. Mewar	1,293,776	670,750	623,026	1,030,212	537,913	492,299	+263,564	+25.6	-40.4		
5. Banswara	165,463	81,620	83,843	149,128	73,553	75,575	+16,335	+11.0	-17.3		
6. Kushalgarh	22,905	10,956	11,049	16,222	8,229	7,993	+5,783	+35.6	+180.9		
7. Partabgarh	62,704	31,735	30,969	52,025	26,036	25,989	+10,679	+20.5	-40.9		
8. Dungarpur	159,192	79,105	80,087	100,103	50,050	50,053	+59,089	+59.0	+1.7		
9. Sirohi	189,127	98,289	90,838	154,544	81,420	73,124	+34,583	+22.4	-17.8		
10. Jaipur	2,636,647	1,385,750	1,250,897	2,658,666	1,405,458	1,253,208	-22,019	-8	-5.9		
11. Kishangarh	87,191	45,718	41,473	90,970	47,475	43,495	-3,779	-4.2	-27.5		
12. Lawa	2,564	1,302	1,262	2,671	1,326	1,345	-107	-4.0	-20.5		
13. Alwar	791,688	413,659	378,029	828,437	431,035	397,452	-38,799	-4.4	+7.9		
14. Bharatpur	558,785	302,254	256,531	626,665	335,156	291,509	-67,880	-10.8	-2.1		
15. Dholpur	263,188	144,214	118,944	270,973	147,601	123,372	-7,785	-2.9	-3.2		
16. Karanli	145,537	80,081	66,506	156,789	85,356	71,430	-10,199	-6.5	+1		
17. Jhalawar	96,271	50,034	46,237	90,175	46,737	43,438	+6,096	+6.7	-40.3		
18. Tonk	303,181	156,390	146,791	273,267	140,923	132,339	+29,914	+10.9	-28.1		
19. Bundi	218,730	113,211	105,519	171,227	88,731	82,496	+47,503	+27.7	-42.1		
20. Kotah	639,039	330,324	308,765	544,879	280,912	263,957	+94,210	+17.3	-24.2		
21. Shahpura	47,397	24,595	22,802	42,676	22,221	20,455	+4,721	+11.1	-32.9		
SIKKIM	87,020	45,059	42,861	59,014	30,795	28,219	+28,906	+49.0	+93.8		

Table C.

Population of principal towns and variation since 1891.

In some towns such as Nagpur, Gaya and Indore, where plague was prevalent at the time of the Census, many of the inhabitants were absent from their homes and the population shown in this table is far less than it would otherwise have been. The population of some of these towns according to the provisional returns of a fresh Census which was taken after the epidemic had subsided is noted below :—

Province and Town.	Total.	Males.	Females.
<i>Bengal.</i>			
Gaya	70,423	38,717	31,706
<i>Central Provinces.</i>			
Nagpur	134,712	70,941	63,771
<i>United Provinces.</i>			
Cawnpore	195,498	115,243	80,255
Mirzapur	55,304	28,171	27,133
Fyzabad-cum-Ajodhya	62,446	36,024	26,422
<i>Central India.</i>			
Indore	68,733	37,910	30,823
Lashkar	60,921	32,241	28,680

The following figures show the population of certain hill stations according to a Census taken during the season of 1910 in the United Provinces and 1911 in Bengal and the Punjab :—

Province and Town.	Total.	Males.	Females.
<i>Bengal.</i>			
Darjeeling (including Jalapahar and Lebong)	24,696	15,416	9,280
<i>Punjab.</i>			
Simla (including Jutogh Cantonment)	37,890	28,115	9,775
Dalhousie	7,595	5,789	1,806
Murree	16,974	12,773	4,201
<i>United Provinces.</i>			
Naini Tal	18,027	13,260	4,767
Ranikhet	9,672	7,679	1,993
Almora	2,222	1,673	549
Mussoorie	17,420	12,869	4,551
Landaur	3,518	2,623	895
Chakrata	5,646	4,926	720
Lansdowne	5,316	4,335	981

Population of Principal Towns.

TOWNS.	POPULATION, 1911.			POPULATION, 1901.			VARIATION, 1901-1911.		VARIATION, 1891-1901.	REMARKS.
	Total.	Males.	Females.	Total.	Males.	Females.	Actual.	Per cent.	Per cent.	
1	2	3	4	5	6	7	8	9	10	11
AJMER-MERWARA.										
Ajmer	86,222	47,854	38,868	73,839	39,467	34,372	+12,383	+16.8	+7.3	
BALUCHISTAN.										
Quetta	33,922	25,269	8,653	24,584	19,151	5,433	+9,338	+38.0	+44.9	
BENGAL.										
Calcutta with Suburbs and Howrah.	1,222,313	812,433	409,880	1,106,738	724,769	381,979	+115,575	+10.4	+24.9	
<i>Calcutta proper</i>	896,067	607,674	288,393	847,796	562,596	285,200	+48,271	+5.7	+24.3	
<i>Howrah</i>	179,006	114,566	64,440	157,594	99,904	57,690	+21,412	+13.6	+35.2	
<i>Cossipur-Chitpur</i>	48,178	30,793	17,385	40,750	26,189	14,561	+7,428	+18.2	+29.7	
<i>Manicktola</i>	53,767	31,735	22,032	32,387	19,142	13,245	+21,360	+66.0	+15.0	
<i>Garden Reach</i>	45,295	27,665	17,630	28,211	16,928	11,283	+17,084	+60.6	+1.0	
Patna*	136,153	70,841	65,312	134,785	67,038	67,747	+1,368	+1.0	-18.4	* Plague was raging in Patna when the Census for 1901 was taken. At a second Census held in July 1901 the population was 153,739. As compared with this second Census there is now a decrease of 17,586 or 11.4 per cent.
Gaya	49,921	26,310	23,611	71,288	36,553	34,785	-21,367	-30.0	-11.3	
Bagalpur	74,349	39,947	34,402	75,760	39,729	36,031	-1,411	-1.9	+9.6	
BOMBAY.										
Bombay†	979,445	610,288	339,157	776,006	479,786	296,220	+203,439	+26.2	-5.6	† Plague was raging in Bombay when the Census of 1901 was taken. The population in 1891 was 821,764 and at a special Census taken in 1906 it was 959,537.
Abmedabad	215,835	116,469	99,366	185,889	97,343	88,546	+29,946	+16.1	+25.3	
Poona	158,856	85,319	73,337	153,320	80,065	73,255	+5,636	+3.6	-5.0	
Karachi	151,943	90,233	61,670	116,663	68,386	48,277	+85,240	+30.2	+10.9	
Surat	114,863	59,634	55,234	119,306	61,653	57,653	+4,438	-3.7	+9.2	
Sbolapur	61,345	31,891	29,454	76,288	38,163	37,125	-18,943	-18.5	+21.6	
BURMA.										
Rangoon	293,316	208,111	85,205	245,430	174,687	70,843	+47,886	+19.5	+34.8	
Mandalay	138,299	69,718	68,681	183,816	93,583	90,233	-45,517	-24.8	-2.6	
CENTRAL PROVINCES AND BERAR.										
Nagpur	101,415	53,696	47,719	127,734	66,255	61,479	-26,319	-20.6	+9.2	
Jubbulpore	100,651	56,035	44,616	90,533	46,969	43,544	+10,118	+11.2	+6.9	
EASTERN BENGAL AND ASSAM.										
Dacca	168,551	63,091	45,460	89,733	49,871	39,862	+18,818	+21.0	+10.0	
MADRAS.										
Madras	518,660	266,465	252,195	509,316	256,730	252,616	+9,314	+1.8	+13.6	
Madura	134,130	67,091	67,039	169,760	54,512	55,248	+24,370	+22.2	+20.8	
Trichinopoly	122,028	60,513	61,515	104,721	51,215	53,506	+17,307	+16.5	+15.6	
Calicut	78,417	40,680	37,737	76,981	39,986	36,995	+1,436	+1.9	+16.5	
Salem	59,153	26,232	21,921	71,998	35,121	36,877	-12,845	-17.3	+4.2	
N.-W. F. PROVINCE.										
Peshawar	97,935	59,680	38,255	95,147	67,526	37,621	+2,788	+2.9	+13.0	
PUNJAB.										
Delhi	232,837	133,864	98,973	208,575	114,815	93,760	+21,262	+11.6	+8.3	
Lahore	228,987	143,249	85,438	202,964	119,996	82,988	+25,723	+12.7	+14.8	
Amritsar	152,758	88,879	63,877	162,429	93,199	69,230	-9,673	-6.0	+18.8	
Rawalpindi	86,483	57,451	29,082	87,688	57,519	30,169	-1,205	-1.4	+18.8	
Multan	99,243	56,280	42,962	97,334	49,328	38,066	+11,849	+13.6	+17.2	
Ambala	80,131	49,204	30,927	78,638	45,729	32,909	+1,493	+1.9	-8	
UNITED PROVINCES OF AGRA AND OUDH.										
Lucknow	259,798	144,785	115,013	264,049	140,759	123,290	-4,251	-1.6	-3.3	
Benares	238,804	105,815	97,989	213,079	110,782	102,297	-9,275	-4.4	-4.6	
Cawnpore	178,557	103,316	75,241	202,797	114,573	88,224	-24,210	-12.0	+4.6	
Agra	185,449	101,345	84,114	188,022	99,903	88,119	-2,573	-1.4	+11.5	
Allahabad	171,697	96,208	75,489	172,932	91,762	80,270	-835	-2	-1.8	
Bareilly	129,462	70,601	58,861	131,167	70,933	62,234	-3,705	-2.8	+8.4	
Meerut	116,227	66,286	49,941	118,123	65,568	52,561	-1,902	-1.6	-1.1	
Mirzapur	32,446	16,942	15,504	66,071	32,867	33,214	-33,625	-50.9	-5.1	

N.B.—The population of Towns shown in this Table is included also in the total of the Districts in which they are situated.

Population of Principal Towns—concl'd.

CITY.	POPULATION, 1911.			POPULATION, 1901.			VARIATION, 1901—1911.		VARIATION, 1901—1901.	REMARKS.
	Total.	Males.	Females.	Total.	Males.	Females.	Actual.	Per cent.	Per cent.	
1	2	3	4	5	6	7	8	9	10	11
UNITED PROVINCES OF AGRA AND OUDH—concl'd.										
Rampur	74,316	38,833	35,483	78,758	40,271	38,487	-4,442	-5.6	+2.6	
Shahjahanpur	71,778	35,780	34,989	76,458	38,175	38,283	-4,680	-6.1	-2.6	
Moradabad	81,168	43,381	37,787	75,128	38,517	36,611	+6,040	+8.0	+3.0	
Fyzabad-cum-Ajodhya	54,655	31,078	23,577	71,179	38,829	32,350	-16,524	-23.2	-4.8	
Koili (Aligarh)	54,825	30,255	28,560	70,434	38,095	33,339	-5,609	-8.0	+14.6	
BARODA.										
Baroda	99,345	53,616	45,729	103,790	56,009	47,781	-4,445	-4.3	-10.8	
CENTRAL INDIA.										
Indore	44,947	24,792	20,155	86,686	43,154	40,522	-41,739	-48.1	+4.5	
Lasbkar	46,952	24,245	22,707	89,154	45,886	43,258	-42,202	-47.3	-14.3	
Bhopal	56,204	29,018	27,186	77,023	39,177	37,846	-20,819	-27.0	+9.5	
HYDERABAD.										
Hyderabad (including Secun- derabad, Bolaram and the Residency Bazars)	500,623	258,454	242,169	448,465	232,295	215,171	+52,157	+11.6	+8.1	
KASHMIR.										
Srinagar	126,344	68,378	57,966	122,618	55,542	57,076	+3,726	+3.0	+3.1	
MYSORE.										
Bangalore (including Civil and Military Station)	189,485	97,749	91,736	150,045	81,086	77,950	+30,439	+19.1	-11.8	
Bangalore City	88,651	45,997	42,654	69,447	35,964	33,483	+19,204	+27.7	-13.5	
Civil and Military Station	100,834	51,752	49,082	89,599	45,122	44,477	+11,235	+12.5	-10.5	
Mysore	71,306	36,112	35,194	68,111	34,328	33,783	+3,195	+4.7	-8.0	
RAJPUTANA.										
Jaipur	137,098	70,846	66,252	150,157	83,854	76,313	-23,069	-14.4	+9	

N.B.—The population of Towns shown in this Table is included also in the total of the Districts in which they are situated.

Table D.

The Population by Religion.

The general arrangement of this Table is the same as that of Table VI in the India Census Tables of 1901. Vedic Theists (Arya Samaj) and Eclectic Theists (Brahmo Samaj) are included in the general total of Hindus, but are also shown separately. The term Animistic denotes the primitive forms of belief which are found among the jungle tribes, Mundas, Santals, Bhils, etc. There is no name for these beliefs in any Indian vernacular, and in practice it is very difficult to draw the line between Animism and Hinduism. The question will be fully discussed in the Census Report. Here it must suffice to say that all persons who said they were Hindus, Muhammadans or Christians, etc., were recorded as such in the Census schedules. Those who did not profess to belong to any recognized religion were entered under the name of their caste or tribe. In the course of tabulation all such persons were treated as Hindus if they belonged to a recognized Hindu caste, however low it might be. Those who belonged to jungle tribes outside the caste system, e.g., Bhils, Khonds, Garos, Todas, etc., were classed as Animists.

The figures for Hindus in the Punjab, North-West Frontier Province, Baluchistan and Kashmir include the following persons whose caste was shown in the religion column :—

Caste.	Punjab.	North-West Frontier Province.	Baluchistan.	Kashmir.
Barrar	156	...	...	...
Bawaria	201	...	...	...
Chamar	17	15	...	...
Chuhra and Bhangi	23	...	968	...
Dhai	252	...	...	...
Gaggar	181	...	...	...
Gandhila	60	...	...	...
Mehhtar . . . . .	...	2,046	...	...
Purbia . . . . .	...	6	...	...
Sansi	5,989	...	18	2
Others	22	...	...	1

The head "Minor Religions and Religion not returned" includes the following :—

Province or State.	Religion.	Total.	Male.	Female.
Andamans and Nicobars	Confucian	21	21	...
Baluchistan	No religion	1	1	...
Bengal	Confucian	1,058	907	151
Do.	Kumbhipatia (<i>Alekh or Mahi-</i> <i>ma</i>).	449	273	176
Do.	Birsait	15	11	4
Bombay	Hindu-Muhammadan	537	269	238
Do.	Unspecified	106	57	49
Burma	Confucian	71	57	14
Do.	Agnostic	45	27	18
Eastern Bengal and Assam	Confucian	1	1	...
Do.	Atheist (Chinese)	1	1	...
Madras	Agnostic	5	5	...
Do.	Atheist	16	9	7
Do.	Confucian	21	21	...
Bengal States	Kumbhipatia (<i>Alekh or Mahi-</i> <i>ma</i>).	306	193	108
Bombay States	Hindu-Muhammadan	34,439	16,145	18,294
Do.	Unspecified	16	9	7

The total population shown in this Table is less than that shown in Table A owing to the omission of 1,608,556 persons (Males 852,235, Females 756,321) in the North-West Frontier Province who were not enumerated by religion.

TABLE D.
The Population by Religion.

PROVINCE, STATE OR AGENCY.	A.—POPULATION.			B.—TOTAL HINDU.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
	1	2	3	4	5	6	7
INDIA.	313,523,981	160,473,875	153,050,106	217,586,920	110,866,120	106,720,800
Provinces.	244,267,542	124,873,691	119,393,851	163,621,454	83,239,960	80,381,494
1. Ajmer-Merwara	501,395	266,198	235,197	389,436	205,380	184,056
2. Andamans and Nicobars	26,459	19,570	6,889	9,527	7,979	1,548
3. Baluchistan	414,412	239,181	175,231	26,511	18,929	7,582
4. Bengal	52,668,269	26,278,865	26,389,404	40,289,843	20,059,285	20,230,558
5. Bombay (<i>Presidency</i>)	19,672,642	10,245,847	9,426,795	14,922,965	7,660,552	7,262,413
<i>Bombay</i>	16,113,042	8,275,233	7,837,809	14,083,033	7,194,626	6,888,407
<i>Sind</i>	3,513,435	1,939,324	1,574,111	837,887	464,366	373,521
<i>Aden</i>	46,165	31,290	14,875	2,045	1,560	485
6. Burma	12,115,217	6,183,494	5,931,723	389,679	312,650	77,029
7. Central Provinces and Berar	13,916,308	6,930,392	6,985,916	11,497,460	5,732,491	5,764,969
8. Coorg	174,976	97,279	77,697	158,922	76,822	62,100
9. Eastern Bengal and Assam	34,018,527	17,413,910	16,604,617	12,093,940	6,275,527	5,818,413
10. Madras	41,405,404	20,382,955	21,022,449	36,806,978	18,109,158	18,697,820
11. North-West Frontier Province (<i>Districts and Administered Territories</i>)	2,196,933	1,182,102	1,014,831	119,942	71,337	48,545
12. Punjab	19,974,956	10,992,067	8,982,839	6,682,818	3,686,923	2,995,895
13. United Provinces of Agra and Oudh	47,182,044	24,641,831	22,540,213	40,253,433	21,022,867	19,230,566
<i>Agra</i>	34,624,040	18,157,131	16,466,909	29,415,490	15,419,804	13,995,686
<i>Oudh</i>	12,558,004	6,484,700	6,073,304	10,837,943	5,603,063	5,234,880
States and Agencies.	69,256,439	35,600,184	33,656,255	53,965,466	27,626,160	26,339,306
14. Baluchistan States	396,432	214,413	182,019	11,843	6,524	5,319
15. Baroda State	2,032,798	1,055,935	976,863	1,697,750	881,859	812,891
16. Bengal States	4,538,161	2,271,673	2,266,488	3,797,979	1,897,723	1,900,256
17. Bombay States	7,411,675	3,765,401	3,646,274	6,055,051	3,081,722	2,973,329
18. Central India Agency	9,856,980	4,801,459	4,555,521	8,262,786	4,241,790	4,020,996
19. Central Provinces States	2,117,002	1,063,630	1,063,372	1,311,420	650,825	660,595
20. Eastern Bengal and Assam States	575,835	292,486	283,349	359,480	182,310	177,170
21. Hyderabad State	13,374,676	6,797,118	6,577,558	11,626,355	5,897,266	5,729,089
22. Kashmir State	3,158,126	1,674,367	1,483,759	690,300	372,682	317,708
23. Madras States	4,811,841	2,411,758	2,400,083	3,321,757	1,652,660	1,669,097
<i>Cochin State</i>	918,110	457,342	460,768	615,710	304,003	311,707
<i>Travancore State</i>	3,428,975	1,731,363	1,697,612	2,282,617	1,145,511	1,137,106
24. Mysore State	5,806,193	2,934,621	2,871,572	5,340,973	2,689,882	2,651,091
25. North-West Frontier Province (<i>Agencies and Tribal areas</i>)	13,538	12,641	897	2,686	2,335	351
26. Punjab States	4,212,794	2,322,908	1,889,886	2,090,303	1,134,108	956,695
27. Rajputana Agency	10,530,432	5,515,275	5,015,157	8,753,919	4,601,244	4,152,675
28. Sikhim	87,920	45,059	42,861	58,675	30,035	28,640
29. United Provinces States	832,036	431,440	400,596	583,599	300,195	283,404

TABLE D.

The Population by Religion.

I.—INDO-ARYAN.

(a) HINDU (<i>Brahmanic</i>).			(b) HINDU (<i>Arya</i>).			(c) HINDU (<i>Brahmo</i>).			C.—SIKH.		
Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
8	9	10	11	12	13	14	15	16	17	18	19
217,337,902	110,725,569	106,612,333	243,514	137,612	105,902	5,504	2,939	2,565	3,014,466	1,734,797	1,279,669
163,381,250	83,104,512	80,276,738	234,994	132,662	102,332	5,210	2,786	2,424	2,171,908	1,251,256	920,652
388,552	204,856	183,696	884	524	360	...	...	...	922	783	139
9,467	7,927	1,540	60	52	8	...	...	...	455	419	36
25,787	18,473	7,314	674	431	243	50	25	25	5,290	4,393	897
40,283,130	20,055,848	20,227,282	4,105	2,076	2,029	2,608	1,361	1,247	4,209	2,738	1,471
14,922,311	7,660,148	7,262,163	523	331	192	131	73	58	11,887	7,171	4,716
14,082,841	7,194,515	6,888,326	164	94	70	28	17	11	701	581	120
837,426	464,074	373,352	358	236	122	103	56	47	11,166	6,573	4,593
2,041	1,559	485	1	1	...	...	...	...	20	17	3
389,679	312,650	77,029	...	...	...	...	...	...	6,693	5,527	1,166
11,496,486	5,731,936	5,764,550	944	538	406	30	17	13	2,201	1,730	471
138,922	76,822	62,100	...	...	...	...	...	...	...	...	...
12,092,652	6,274,846	5,817,806	...	...	...	1,288	681	607	935	613	322
36,806,598	18,108,937	18,697,661	6	2	4	374	219	155	7	5	2
119,942	71,397	48,545	...	...	...	...	...	...	30,345	19,967	10,378
6,585,486	3,631,031	2,954,455	96,644	55,506	41,138	688	386	302	2,093,804	1,197,922	805,882
40,122,238	20,948,641	19,172,597	131,154	73,202	57,952	41	24	17	15,160	9,988	5,172
29,289,754	15,349,789	13,939,965	123,707	70,000	53,707	29	15	14	12,618	8,267	4,351
10,832,484	5,599,552	5,232,632	5,447	3,202	2,245	12	9	3	2,542	1,721	821
53,956,652	27,621,057	26,335,595	8,520	4,950	3,570	294	153	141	842,558	483,541	359,017
11,843	6,524	5,319	...	...	...	...	...	...	3,100	1,624	1,476
1,697,146	834,474	812,672	598	381	217	6	4	2	90	59	31
3,797,914	1,897,692	1,900,222	...	...	...	65	31	34	51	34	17
6,054,992	3,081,688	2,973,304	55	32	23	4	2	2	1,191	644	547
8,262,638	4,241,694	4,020,944	139	90	49	9	6	3	1,384	953	431
1,311,383	650,897	660,581	30	16	14	2	2	...	136	72	64
359,470	182,304	177,166	...	...	...	10	6	4	11	9	2
11,626,146	5,897,158	5,728,988	173	90	83	36	18	18	4,726	2,643	2,083
689,342	372,089	317,253	1,047	593	454	1	...	1	31,553	17,038	14,515
3,321,755	1,652,659	1,669,096	...	...	...	2	1	1	...	...	...
615,708	304,002	311,706	...	...	...	2	1	1	...	...	...
2,282,617	1,145,511	1,137,106	...	...	...	...	...	...	...	...	...
5,340,908	2,689,851	2,651,057	...	...	...	65	31	34	293	242	51
2,686	2,335	351	...	...	...	...	...	...	1,114	1,050	64
2,086,589	1,131,646	954,943	4,202	2,452	1,750	12	10	2	789,925	453,673	336,252
8,752,045	4,600,170	4,151,875	1,792	1,032	760	82	42	40	8,953	5,489	3,469
58,675	30,035	28,640	...	...	...	...	...	...	...	...	...
583,115	299,931	283,184	484	264	220	...	...	...	26	11	15

TABLE D.
The Population by Religion.

PROVINCE, STATE OR AGENCY.	I.—INDO-ARYAN.					
	D.—JAIN.			E.—BUDDHIST.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1	20	21	22	23	24	25
INDIA.	1,248,182	643,553	604,629	10,721,449	5,286,275	5,435,174
Provinces.	458,578	250,704	207,874	10,644,409	5,247,177	5,397,232
1. Ajmer-Merwara	20,302	10,809	9,493	...	...	...
2. Andamans and Nicobars . . . . .	...	...	...	1,597	1,584	13
3. Baluchistan	10	9	1	14	7	7
4. Bengal	7,857	4,913	2,944	51,088	26,839	24,249
5. Bombay (<i>Presidency</i>)	212,309	117,519	94,790	691	478	213
<i>Bombay</i>	210,725	116,525	94,200	660	463	197
<i>Sind</i>	1,549	806	543	21	5	16
<i>Aden</i>	235	188	47	10	10	...
6. Burma	495	416	79	10,384,579	5,113,459	5,271,120
7. Central Provinces and Berar	70,258	36,109	34,149	9	8	1
8. Coorg	97	45	52	...	...	...
9. Eastern Bengal and Assam	5,187	4,510	677	200,768	101,867	98,901
10. Madras	26,995	14,158	12,837	693	429	264
11. North-West Frontier Province (<i>Districts and Administered Territories</i>)	4	2	2	...	...	...
12. Punjab	39,637	21,319	18,318	4,190	2,062	2,128
13. United Provinces of Agra and Oudh	75,427	46,895	34,532	780	444	336
<i>Agra</i>	73,710	39,950	33,760	749	429	320
<i>Oudh</i>	1,717	945	772	31	15	16
States and Agencies.	789,604	392,849	396,755	77,040	39,098	37,942
14. Baluchistan States . . . . .	...	...	...	2	2	...
15. Baroda State	43,462	21,875	21,587	...	...	...
16. Bengal States	768	645	118	1,446	765	681
17. Bombay States	277,643	137,132	140,511	1	1	...
18. Central India Agency	87,471	45,711	41,760	...	...	...
19. Central Provinces States	1,159	671	488	...	...	...
20. Eastern Bengal and Assam States	112	106	6	6,004	3,175	2,829
21. Hyderabad State	21,026	11,032	9,994	20	8	12
22. Kashmir State	345	191	154	36,512	18,381	18,231
23. Madras States	150	99	51	16	15	1
<i>Cochin State</i>	129	83	46	...	...	...
<i>Travancore State</i>	11	8	3	16	15	1
24. Mysore State	17,630	9,392	8,238	622	354	268
25. North-West Frontier Province (<i>Agencies and Tribal areas</i>) . . . . .	...	...	...	...	...	...
26. Punjab States	7,158	3,961	3,177	3,500	1,665	1,835
27. Rajputana Agency	332,397	161,856	170,541	2	2	...
28. Sikkim . . . . .	...	...	...	28,915	14,830	14,085
29. United Provinces States	308	178	130	...	...	...

TABLE D.
The Population by Religion.

II.—IRANIAN.			III.—SEMITIC.					
F.—ZOROASTRIAN—(Parsi).			G.—MUSALMAN.			H.—CHRISTIAN.		
Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
26	27	28	29	30	31	32	33	34
100,100	51,123	48,977	66,623,412	34,725,528	31,897,884	3,876,196	2,010,722	1,865,474
86,155	44,541	41,614	57,423,866	29,881,396	27,542,470	2,492,277	1,301,548	1,190,729
262	134	128	81,035	43,933	37,202	5,432	3,258	2,174
...	...	...	4,580	4,080	500	566	384	182
166	93	73	377,333	211,825	165,508	5,090	3,892	1,138
619	403	216	9,385,763	4,738,273	4,647,490	319,384	163,838	155,546
80,980	41,470	39,510	4,024,485	2,190,195	1,834,290	231,246	134,480	98,766
78,185	39,943	38,242	1,347,548	711,927	635,621	219,621	124,455	95,166
2,411	1,259	1,152	2,639,929	1,453,351	1,186,578	10,911	7,658	3,253
384	268	116	37,008	24,917	12,091	2,714	2,367	347
300	195	105	424,777	271,428	149,349	210,081	111,033	99,048
1,728	1,031	697	564,909	292,047	272,862	34,697	19,731	14,966
34	16	18	13,143	8,397	4,746	3,553	1,986	1,567
31	20	2	20,157,345	10,251,228	9,903,117	106,389	53,846	52,543
488	249	239	2,740,408	1,351,119	1,389,289	1,191,259	586,829	604,430
49	41	8	2,039,994	1,085,276	954,718	6,585	5,414	1,171
626	376	250	10,955,721	5,967,408	4,988,313	198,106	116,039	82,067
872	504	368	6,658,373	3,466,237	3,192,086	177,949	100,818	77,131
689	394	295	4,937,686	2,596,958	2,360,728	163,069	91,311	71,758
183	110	73	1,700,687	869,329	831,253	14,880	9,507	5,373
13,945	6,582	7,363	9,199,546	4,844,132	4,355,414	1,383,919	709,174	674,745
4	3	1	381,428	206,211	175,217	55	49	6
7,955	3,420	4,535	160,887	82,986	77,901	7,203	3,855	3,348
1	1	...	199,133	105,538	93,595	38,530	19,235	19,295
2,585	1,333	1,252	877,431	445,640	431,791	12,411	6,307	6,104
1,330	689	641	511,200	266,494	244,706	9,358	6,170	3,188
29	21	8	20,120	10,180	9,940	38,704	19,477	19,227
...	...	...	79,457	42,800	36,657	270	159	111
1,529	822	707	1,380,990	706,821	674,169	54,296	29,495	24,801
31	22	9	2,398,320	1,265,535	1,132,785	975	618	357
10	4	6	314,498	160,692	153,806	1,154,209	587,412	566,797
5	3	2	63,822	32,707	31,115	233,092	117,548	115,244
...	...	...	226,617	116,488	110,129	903,868	461,165	442,703
101	55	46	314,494	165,824	148,670	59,844	31,853	27,991
...	...	...	9,605	9,146	459	133	110	23
27	20	7	1,319,756	728,535	591,221	1,645	946	699
342	191	151	985,825	517,560	468,265	4,256	2,409	1,847
1	1	...	44	38	6	285	155	130
...	...	...	246,358	120,132	116,226	1,745	924	821

TABLE D.

The Population by Religion.

PROVINCE, STATE OR AGENCY.	III.—SEMITIC—concl'd.			IV.—PRIMITIVE.			V.—MISCELLANEOUS.		
	I.—JEWISH.			J.—ANIMISTIC.			K.—MINOR RELIGIONS AND RELIGION NOT RETURNED.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	35	36	37	38	39	40	41	42	43
INDIA	20,980	10,813	10,167	10,295,168	5,126,932	5,168,236	37,108	18,012	19,096
Provinces.	18,524	9,561	8,963	7,348,024	3,645,888	3,702,136	2,347	1,660	687
1. Ajmer-Merwara	27	14	13	3,979	1,987	1,992	...	...	...
2. Andamans and Nicobars	2	2	...	9,711	5,101	4,610	21	21	...
3. Baluchistan	57	32	25	...	...	...	1	1	...
4. Bengal	1,992	976	1,016	2,605,992	1,280,409	1,325,583	1,522	1,191	331
5. Bombay (<i>Presidency</i>)	15,061	7,792	7,289	170,355	85,864	84,491	643	326	317
<i>Bombay</i>	10,739	5,519	5,220	161,484	81,017	80,467	346	177	169
<i>Sind</i>	595	311	284	8,869	4,846	4,023	297	149	148
<i>Aden</i>	3,747	1,962	1,765	2	1	1	...	...	...
6. Burma	1,024	559	465	701,473	368,143	333,330	116	84	32
7. Central Provinces and Berar	125	78	47	1,744,921	847,167	897,754	...	...	...
8. Coorg . . . . .	...	...	...	19,227	10,013	9,214	...	...	...
9. Eastern Bengal and Assam	27	18	9	1,453,903	726,270	727,633	2	2	...
10. Madras	71	39	32	638,463	320,934	317,529	42	35	7
11. N.-W. F. Province (<i>Districts and Administered Territories</i>)	14	5	9	...	...	...	...	...	...
12. Punjab	54	18	36	...	...	...	...	...	...
13. United Provinces of Agra and Oudh	50	28	22	...	...	...	...	...	...
<i>Agra</i>	29	18	11	...	...	...	...	...	...
<i>Oudh</i>	21	10	11	...	...	...	...	...	...
States and Agencies.	2,456	1,252	1,204	2,947,144	1,481,044	1,466,100	34,761	16,352	18,409
14. Baluchistan States . . . . .	...	...	...	...	...	...	...	...	...
15. Baroda State	40	23	17	115,411	58,858	56,553	...	...	...
16. Bengal States . . . . .	...	...	...	499,952	247,534	252,418	306	198	108
17. Bombay States	1,028	527	501	149,879	75,941	73,938	34,455	16,154	18,301
18. Central India Agency	57	34	23	483,394	239,618	243,776	...	...	...
19. Central Provinces States . . . . .	...	...	...	745,434	372,384	373,050	...	...	...
20. Eastern Bengal and Assam States . . . . .	...	...	...	130,501	63,927	66,574	...	...	...
21. Hyderabad State	12	8	4	285,722	140,023	136,699	...	...	...
22. Kashmir State . . . . .	...	...	...	...	...	...	...	...	...
23. Madras States	1,248	624	624	19,953	10,252	9,701	...	...	...
<i>Cochin State</i>	1,175	571	604	4,177	2,127	2,050	...	...	...
<i>Travancore State</i>	73	53	20	15,773	8,123	7,650	...	...	...
24. Mysore State	40	20	20	72,196	36,999	35,197	...	...	...
25. N.-W. F. Province (<i>Agencies and Tribal areas</i>) . . . . .	...	...	...	...	...	...	...	...	...
26. Punjab States . . . . .	...	...	...	...	...	...	...	...	...
27. Rajputana Agency	31	16	15	444,702	226,508	218,194	...	...	...
28. Sikkim . . . . .	...	...	...	...	...	...	...	...	...
29. United Provinces States . . . . .	...	...	...	...	...	...	...	...	...



PANJAB UNIVERSITY.

Inspection of Affiliated Colleges.

1911-12.

General Report of the Secretary of the Inspection Committees.

Individual and confidential reports have been presented to the Syndicate, on each of the Colleges of this University. There are, however, some subjects and points of view which arise only as all Colleges are surveyed together. It has seemed right to draw the attention of the Syndicate to the following general report both for information and guidance.

I. The Social Life of Hostel Students.

Of the 3,766 students now attending the colleges of this University, 2,214 are in College Hostels, being 59 per cent of the whole. An impression of bareness and inadequacy must be left with anyone who has surveyed these Hostels. One would judge that the attention of authorities has thus far been concentrated on class-rooms and laboratories; and these are on the whole adequate. But the possibilities and advantages of a common corporate life under the control of the college should also receive serious attention and development.

Out of 29 separate Hostels belonging to the Colleges of this University only 4 have set apart any room in which the social side of the Hostel life may find expression and development. Most of the buildings themselves show that the need of a common social centre, and a real Dining Room, did not enter into the thought of plans.

To say the least, the evenings of most of these students must be very monotonous. After the big games are over they must huddle together in dimly lighted, smoky kitchens for their evening meal. After this, there is no place to go except to their rooms for that half hour just following the taking of food and before the evening work begins. Amongst the few exceptions to this are Islamia, where 140 students sit down together twice a day in a large Dining Hall; and Edwardes' College, where a neat, clean Dining Room is provided with a table, frequently changed table cloths, and a cupboard full of dishes. To this Dining Room the 12 Boarders come at regular hours. Most of the students of our Province are losing the training in manners, the development of habits of regularity, and the acquisition of

esprit de corps that would come from sitting down together to a common meal.

How difficulties are being overcome.

There are difficulties of course in providing social centres in Hostels. First it is hard to find the space; and yet at least five Colleges have the necessary rooms, but lying vacant. With regard to the others, it is a fair question whether the University should allow them to crowd their buildings so that proper Hostel equipment is impossible.

Then there is the difficulty of furnishing and up-keep. And yet there are other ways than drawing directly on the College resources. The Medical College students contribute Re. 1 per annum for their Common Room. In the Forman College the graduates gave a Ping Pong table (Rs 25); other friends gave several framed pictures; some students have given pictures; the daily papers and several magazines are brought over from the College reading room; the Superintendents have secured games and magazines from friends in Lahore; so that with the exception of two good lights with the oil they consume from dusk to eight o'clock, the two Common Rooms in their three Hostels cost the College very little.

That the students value the privileges of these social opportunities enough to pay for them has been shown in the private Hostel known as the "Students' Union, Lahore". They have organized a club, whose object is to provide social and intellectual recreation for its members. A subscription of four annas a month is required. The Club is organized with Honorary President, Secretary, Treasurer, Games Manager, Librarian, and Managing Committee of eight. Besides the daily use of games room and reading room, some programme is arranged for every Saturday evening—a social, or lecture, or debate, or business meeting. The printed constitution of this Club might be suggestive to any one wishing to aid in the organization of the social life in another Hostel. It can be secured from the Warden, Students' Union Hostel, Lahore.

An Educational opportunity in Hostels.

Such enriched life will not come without attention and guidance on the part of older friends. But this is a place where Professors, Tutors, and *alumni* can help. And in passing one may say that few opportunities are greater than this for the training of good citizenship. In attention to the social life of students, lies at least one of the remedies for our present University Education so frequently criticised. At first papers will be misused; magazines will be stolen; pictures will be cut out; Ping Pong bats will be broken. But gradually a common responsibility will develop and a community consciousness become felt,—a result too valuable for any college to ignore.

The following shows the value of a Common Room from a student's point of view :— " The importance of games, especially indoor games, does not lie so much in the physical and mental development they bring about, as in their being a wholesome means of creating friendship, cultivating love, removing friction, and levelling social distinctions. In these respects games have achieved much. They have made us friends with one another and have afforded an ample opportunity of understanding one another."

In only two Hostels did we observe anything like a Visitor's Book, which, as one Principal put it, serves as a kind of memory Book. A Visitor's or conscience of what the Principal and Staff actually are doing in supervising and contributing to this side of the student's extramural life. It is very easy to let a whole week slip past without any visit to a Hostel, on the part of a Tutor or Professor. One of these Visitor's Books showed very regular, faithful and thoughtful guidance and attention on the part of the Principal, although a full-time Superintendent was in charge. It is interesting that in these two Colleges, also, special attention was given to the dress of the students. In one of them 80 per cent of the students possessed blazers and in the other a very high percentage had neat black coats.

In these twenty-nine Hostels one observes a decided difference in the emphasis laid on the cleanliness or orderliness of the students' rooms. One Hostel posts the warning that "if any room is found dirty, its occupants will be liable to be fined by the Secretary." In another the Superintendent definitely states that he will inspect the Hostel at a certain time each week when any room found out of order will be noted. Others depend on surprise visits, while in many little attention appears to be paid to the condition of the rooms. Order and cleanliness.

II.—College Libraries.

The general impression gained from the College Libraries of this University is that they are not in practice considered important agencies in education. Their value as judged by the provision for their use. With but few exceptions the Librarian is nothing more than a mere recorder of books withdrawn, a clerk on very low pay. A valuable educational instrument of thousands of volumes is left largely to a man whose qualifications enable him to command only a score of rupees. The Librarians rarely can guide students in their reading, nor are they able to prepare bulletins of books suited to special subjects or seasons. Usually they have not had the education or training that would enable them to take the initiative in those methods which tempt backward readers to want books.

Defects in Library Management. Besides inefficient Librarians, some of the disadvantages under which Colleges use their Libraries are :—the employment of part time Librarians ; one College has no catalogue ; three Colleges do not let their students have access to their catalogues ; three Colleges place their books behind locked doors of wood ; in one College the clerk who issues books works 150 yards away from the Library ; all the books are in the Principal's room in one College ; in another all reference books are in the Professors' room ; some do not allow books to be taken out in vacation ; one does not allow books to be taken out at all ; in only one College is the Library open out of College hours. All of these defects tend to discourage the use of books by students.

Books taken per student per month. As a result only two Colleges have as many as three books withdrawn per student per month. In four Colleges the average is 1.1 ; while the general average of nine others (taken from inadequate data, rarely more than two months being counted) is actually sixtenths of a book per student per month.

Only one College does not record data from which an average could be determined.

The Budget for Books is large enough. The main difficulty does not seem to be in getting a large enough budget for the purchase of books, but in getting the books used after they have been placed upon the shelves. After a certain number of books has been acquired efficiency in the Library depends not on the books available, but the books used. One College invested last year the equivalent of Rs 54 per student in books ; another Rs. 33 per student, and yet the average monthly withdrawal of the latter was only 1.0 books per student. This is expensive reading. Most of the Colleges are putting from Re. 1 to Rs. 7 per student per year into their Library, with an average withdrawal of sixtenths of a book per month, as stated above.

Efforts to Improve the Library Efficiency. The following ways in which various Colleges have attempted to improve the usefulness of their Libraries may be suggestive :—

- (a). Murray College gives a printed catalogue to each student when he enters the College. If a second is desired it must be paid for.
- (b). St. Stephen's College keeps a Register, showing just what books are taken by each student. It is possible for the Principal and Professors to use this in directing the reading of the students. During the summer the Library is open every Saturday for the use of students.
- (c). In the D. A.-V. College, a register is kept showing the number of books taken out by each class per

month. A glance at this page shows whether the total number of books taken out per month is decreasing, and in which Class the use of books might profitably be encouraged.

- (d). The Library in Edwardes' College is one of the most attractive and comfortably furnished rooms of their new building. Reference books are kept in unlocked almirahs. The open fireplace, attractive library equipment, and hours for use extending to 9 P.M., may help to account for the fact that their average withdrawal of books per student is one of the highest in the University.
- (e). The Government College has one Departmental Library. Here the books are unlocked and the students may consult them at any time. It is interesting that there is no complaint of loss of books with this plan.

A "Suggestion Book" is kept in the Library which is a guide to the Principal as to the needs of Professors and students.

- (f). In several Colleges books are taken into the class rooms by various Professors and there recommended and given to students who care for them.

There is no doubt that the efficiency of the larger Libraries would be greatly increased if Card Catalogues were provided.

The Card Catalogue.

Of the printed catalogue it may be said :—

- (a) that it is very expensive.
- (b) that it is impossible to keep it up to date and at the same time keep it alphabetical.
- (c) that unless one is absolutely familiar with the particular system of classification adopted by the person who made the catalogue, it may be very tedious to discover whether or not a particular book is in the Library.

Of the Card Catalogue it may be said :—

- (a) that its upkeep is not expensive.
- (b) that it is possible for it to be continuously alphabetical and capable of expansion.
- (c) that one can in the minimum time determine with certainty whether or not the Library possesses a given book.

For the Card System, two cards at least must be made out for each book,—one for the Catalogue of Authors, one for the Catalogue of Titles. Each of these sets of cards is arranged alphabetically in proper drawers. Any one knowing the author or title of a book can then at once get the Library reference for it. Still a third card is needed in large libraries where the books can not be readily seen. These cards are arranged in a subject catalogue.

One can get from actual observation of its use a better understanding of the advantages of this system than from words. An Author Card Catalogue has been in use for four years at St. Stephen's. Their 1,000 books require four drawers, and the cost was about Rs. 20). Forman College is now introducing the Card System. It would be well if the Syndicate would ask the Registrar to arrange for the introduction of this system in the University Library, so that it could be used as a model for others who may desire to see it.

Materials for this system can be obtained from Traill & Co., Calcutta, and from the Calcutta General Printing Company, Calcutta. One of the best books on classification is the "Dewey Decimal System of Classification."

III. *The Group System.*

The absence
of a clear ideal.

Although the Tutorial Group System has been adopted in the majority of Colleges of this University, few seem enthusiastic about its actual working, and in most there is considerable haziness as to the ideal. In few colleges do the actual services of Tutors go beyond the receiving, and examining of all applications for leave. Yet there is scope in India for all that an English House Master does for his boys. Nothing is more manifest in a survey of the Colleges of this University than that each College must work out its own group life, and adapt the system to its own size and needs. And yet there may be suggestion in a mere statement of some of the ways in which groups are used.

The Group
System in the
Government
College.

The following is taken from the "Bavi," the Magazine of the College in which the Group System was started :—

"The college-tutor has a variety of duties. He receives and examines all applications for leave. If the period does not exceed two days, he gives or refuses leave in accordance with the rules of the College and the circumstances of the case. If the period exceeds two days, he forwards the application to the Principal with his recommendation. He inquires into all cases of absence without leave, and, to enable him to do this, a list of students absent without leave is circulated daily. In the case of non-resident students the tutor satisfies himself that

they are living with parents, guardians or friends or otherwise under satisfactory conditions. He visits them in cases of illness and helps and advises them in difficulties and troubles. He is expected to make himself acquainted with the character and disposition of each student in his group, and when necessary, to make communications regarding him to his father or to the Principal. He notices unsatisfactory conduct or unsatisfactory progress, and at the end of each term sends to the student's father a progress report in which are given the results of the College examinations, with remarks regarding conduct, health and regularity. Those who are able to do so sometimes entertain their wards at their own houses. Each group meets once a week for a couple of hours and the tutor presides. Those meetings give each professor the opportunity of speaking to his group as a whole and the time is devoted to speeches, essays readings, recitations or discussions, as each tutor may have previously arranged. The tutor thus gets to know the students of his group; the students of a group come to know one another and a certain amount of *esprit de corps* naturally results. The feeling of corporate unity is still further developed by the College games. There are challenge cups for cricket, football, hockey, and tennis which are competed for by teams representing the different groups. These competitions correspond to the house matches, in an English public school, and they call forth a surprising amount of keenness and enthusiasm. The winning team holds the challenge cup; the team is photographed; and each member receives a copy. The weak point and also the strong point, in such a system, as in all similar arrangements, is that the result depends upon the individuality of the professor, upon his vigour, enthusiasm and sense of duty. It gives teachers frequent opportunities of meeting their pupils in circumstances quite different from those of the class-room, of observing their characters and dispositions, of bringing their own influence to bear strongly upon the plastic material entrusted to them, of breathing into them something of their own spirit."

For two years the Government College has printed a forty-page hand-book containing an alphabetical list of the students and indicating whether they are in a Hostel or with relatives; their class; the subjects they take; and the Group to which they belong. Following this are the various Groups with the names in each arranged according to classes, and giving the games played by each. This hand-book is said to be very useful in a large College. The recess period in the Government College time-table is thirty minutes. This is said to afford a much needed opportunity for students and Tutors to see each other.

In the description of the Tutorial system in the Islamia College the following paragraphs occur:—

A College Hand Book.

The Tutorial System in the Islamia College.

“ In the case of non-resident students, the Tutor satisfies himself, that they are living with parents, guardians or friends, or otherwise under satisfactory conditions.

“ The Tutor makes himself acquainted with the character and disposition of each student in his group, and when necessary makes circumstances regarding him known to his father, or to the Principal.

“ The Tutor notices the conduct and progress of his pupils and at the end of each term sends to his parents a progress report in which are given the results of the College Examination, with remarks regarding conduct, health, and regularity.

“ The tutor sees that everyone of his pupils unless physically incapacitated plays at least one game.”

Corporate
Life of the
Group.

A very popular Group Leader said: “ I insist on a corporate life in my Group. Each student must know each other member of his Group by name, and I often test this in the Group Meeting by asking certain ones to give the names of certain others. I expect students to compete for a Debating or an Essay Prize as a member of a Group. Each College year is ended with a feast, where speeches are made and all the cups or prizes won by the members of the Group are displayed.”

Miscellaneous.

Another Group Leader uses moral persuasion which amounts to law that each member of his Group shall enter for at least two of the College Athletic events, discouraging the idea that one is to enter only if he feels sure of winning. Another makes it a rule that each member of his Group shall have at least two books out of the Library all the time ; questions in Group meetings about these books or essays set upon them keep the rule alive.

One Principal has his Tutors see that each student has an atlas and dictionary.

In one College it is the custom for the Tutor to give one afternoon or evening to his Group each month. Under this plan we know of two Shakespearean plays read on the banks of the Ravi and several excursions to Shahadara and Shalimar.

Testimony.

The Principal of Gordon College says that more has recently been made of the tutorial system. At frequent intervals the class standing, general conduct and moral and physical surroundings of each student are reviewed in staff meeting and each tutor is informed if any of his students require special attention. All literary performances for the clubs are heard by the tutor before delivery.

What Groups can do for the physical welfare of a college is shown by the following statement from the report of the Principal of the Government College, for 1909.

“Ten years ago Physical Training was practically confined to the three Tournament Teams for Cricket, Football and Gymnastics, and to these during the Autumn Term. It has now so far as possible been extended to all students of the College, and each of the ten tutorial groups can turn out a team to compete for the group-trophies in Cricket, Football, Hockey and Gymnastics.”

Another Principal says that the Tutorial System not only helps in the matter of administration and discipline, but is also doing much for the moral well-being and the social life of the students.

Students are assigned to the various groups in many different ways. In some Colleges it is merely by lot, but usually some set of principles is applied. Ways of Assigning Students to Groups.

St. Stephen's has tried making the residence of the student the basis of division, putting non-resident students under non-resident Professors who know or have means of knowing the parents or guardians of their wards; and assigning the various sections of the Hostels to resident Professors.

Some assign students to Professors according to the subjects taken by the student. Where time and thought is given to making an intelligent assignment, a principle often used is that that Professor should be a student's tutor who sees him the oftenest.

Another opinion is as follows :—

“The groups should be bodies of friends, and when a student joins the College, he should apply to get into that group of which his friends are members; or if he is keen about a certain subject, he should try to be under the Professor who will be able to help him in that subject.”

The most complete statement in this connection that we have seen, reads as follows :—“In assigning students to groups, the following points are borne in mind, and the order indicates the relative importance attached to them :—the expressed wish of the student's father, the expressed wish of the student, the subjects he reads, the expressed wish of the tutor, the desirability of keeping all the groups nearly equal in numbers. Transfers from one group to another would be invidious and are not allowed. If permitted they would tend to be subversive of tutorial discipline, as students would naturally wish to transfer themselves from tutors who were strict to one who was slack” (Taken from the Ravi.)

IV. Means for Maintaining Systematic and Regular Work.

The following are some of the means adopted for securing systematic and regular work :—

Promotion has been withheld from students because of poor work in at least eight Colleges during the past year. However it is seldom that a College Prospectus states definitely the conditions on which promotion will be given.

The Lahore Medical College has in operation a system which the Principal says is working satisfactorily. The Medical College insists on the College sessional examinations being Test Examinations for candidates who wish to appear in the ensuing University examinations. These examinations are compulsory for all students, and the requirements of the examination are the same as for the University examinations, *viz.*, each student must gain 88 per cent of marks in each subject, and 50 per cent of the aggregate marks in the subjects of the University examination which is to follow. In the case of candidates who do not qualify in these test examinations (which are 2 each session in each subject) the Principal keeps the backward student in the College for another year, or until he can pass the test examination. Last year a certain number of students were so debarred and in consequence the University results are said to have been the best they have ever been, while the students kept back have not had the stigma of failure. Students, who, from illness or other unavoidable cause, absent themselves from the sessional examinations are obliged to submit statements to the Principal explaining their absence, and, if these are satisfactory, they are compelled to undergo a special oral examination in each subject under the same test condition.

The Prospectus of Gordon College states:—“No student may be excused from an examination. The examination must in each case be taken before the student can be regularly enrolled for the following term. A charge of two rupees each will ordinarily be made for examinations taken at other than the appointed dates.

“Students of the first year class who fail in the annual examination in three subjects, or in two subjects by an aggregate of more than 15 marks, will be considered unfit for advancement to the 2nd year class. Students of the 3rd year class, who fail in two subjects in the annual examination will be refused advancement to the 4th year class. In either case former creditable work, or extenuating circumstances may be considered by the staff as meriting a special dispensation.”

The Principal of the Khalsa College has recently adopted a plan by which a list of all the students is circulated to each Professor monthly. Students who have done bad work during the last month are noted. Those who have been so noted by more than two Professors are called before the Principal. The

names of all who have been thus noted in any month appear in red the next month, so that they can be easily distinguished. Those who fail badly are warned that they cannot be sent up for the University Examinations.

St. Stephen's holds weekly examinations in some one subject.

In the Formau College a Professor may assign one-third and in Gordon College one-half of the total marks possible in any examination to the work done by the student between examinations. For this, daily grades or frequent tests are necessary.

The Government College gives a Special Certificate of merit to each student who passes in all the House Examinations of the two years' course. Here also the results of those securing half fees and Scholarships are separately scrutinized. After each examination the students are fully informed of their standing; a list is published giving the name of each student, his order of merit on entering the College, his present order of merit in the class, and a statement of whether he has failed or passed in each previous house examination.

The Medical College further rules that any scholarship-holder who fails to gain 33 per cent of marks in each subject in the class examinations and 50 per cent of the aggregate marks, or fails in the University Professional Examination will forfeit his scholarship. An extra Rs. 2 per mensem will be added to each Entrance, Junior and Senior scholarship if the holder gains 75 per cent of the aggregate marks in the combined class examinations on the results of which the scholarships are awarded.

With reference to absence the following are some of the provisions observed :—

All leave of absence from the Medical College (with the exception of sick leave) is without scholarship. Leave even on medical certificate, beyond six days, is without scholarship.

In three Colleges a fine of 4 annas per day is levied for absence. In St. Stephen's for absence from the weekly examination a fine of 8 annas is levied. Any one absent from the terminal examination is regarded as failed.

One College quadruples the ordinary fine for absence during the days immediately preceding and immediately following a holiday.

A fine of one anna may be levied for lateness in Gordon College.

In the Government College all exam forms are kept with the Tutors. Hence students must see their Tutors personally before using these forms.

V. Miscellaneous.

Average cost of Education. The total amount spent last year by the twenty-one Colleges under Inspection was Rs. 8,74,779. This makes the average cost per student throughout the University to be Rs. 254 per year. The total income from fees was Rs. 1,88,759; being 21 per cent of the total cost.

The average cost per student last year in one College went up to Rs. 577; in others to Rs. 358, 314, 330 respectively. Two of these are large Colleges, two small; two are in Lahore, two in the Mufassil. The average cost per student last year of one College was only Rs. 57.

Keeping in touch with Alumni. At least five Colleges make no attempt to secure the addresses of their old students, nor do they keep in touch with them in any way. Five institutions have College Magazines, which not only play important parts in the College life, affording valuable opportunities for students to express literary talent, but serve to keep the Colleges in touch with their graduates.

Edwardes' College is arranging for a guest room in its new Hostel for the use of old students. Here also the Library, Reading-Room, and in-door Gymnasium are kept open in the evening for the use of graduates of the College and School.

First aid. Lectures on First Aid and Hygiene have been given in three colleges during the past year.

Research. "Research" is regularly the heading of a paragraph in the Annual Report of only one College in the Province. In this College sums are occasionally budgeted for the carrying on of research.

Gymnastics. Compulsory exercise by classes in a Gymnasium seems to be very desultory in most colleges. An individual student often gets a minimum of actual exercise, and many of the students shirk the work entirely. Several Principals have come to the conclusion that a Gymnasium is not satisfactory for general compulsory exercise.

It has been a pleasure to see for two successive years the plan in operation at Mohindra College. The Drill Master was sent to Ambala for special training, so that the new Army Physical exercises might be introduced. The various classes are taken out on the college lawn, and as they go through the setting-up exercises there is every appearance of thorough work in which each student is engaged throughout the period.

A plan somewhat similar to this was used at St. Stephen's two years ago. One of the Professors led the students collectively in physical exercises. The Principal wrote in his report

of that year, "I wish to note that there is a remarkable improvement in the general tone of the College. This is probably due to compulsory daily drill in the cold weather."

At least four colleges have made distinct efforts to place suitable pictures upon their walls. Only a few have given any special attention to the use of flowers and plants about the College buildings. In these respects Edwardes' College is notable. The building—itsself beautiful in architecture—is surrounded with terraced lawns, and carefully tended flower beds; and is decorated with over a hundred pictures on the walls of class rooms and tiled corridors.

The Aesthetic
in College Life.

In the beginning emphasis has no doubt been rightly placed on the intellectual and physical needs of students. Perhaps something can now be done for their aesthetic needs. The ideal would be to permeate the common life of all students with something that is beautiful in literature, music, art or nature.

In eleven Colleges formal religious instruction is given.

It is also plain that in many of the others definite thought is given to the moral development of the students. For example one Principal writes in his report :—

Moral and
Religious Edu-
cation.

"If a boy is required to prepare himself by steady, systematic work, to qualify for promotion from class to class at all stages and to pass regularly in House Examinations in order to be eligible for a University Examination, the daily discharge of a daily duty becomes a habit, becomes second nature; and thus it is in practice that boys and young men acquire that habitual sense of duty and responsibility, which constitutes the most valuable element in character. Without this regular, daily practice in duty, precept is of little value."

A Principal of another institution where formal religious instruction is not given, ends the paragraph on "Moral Training" (on which there is something in each of his reports) with the following:—"But after all the Moral Training given in this institution is in the main indirect. Right conduct is assumed as the normal condition of affairs and neither threats nor promises are made in order to secure it. The students are expected to act as intelligent gentlemen and they almost invariably do so".

When the work done in some Colleges is viewed, one is compelled to value, (as the Vice-Chancellor said in the last Convocation Address) "the mighty moral impulse that has many a time been due to the life and character of a teacher or professor, the conditions of whose appointment are such as to preclude his advocacy, in his official capacity, of the principles of any particular religion."

rom the viewpoint of the State, whatever the intellectual results may be, our University education must be a failure unless along with the curriculum there is the learning of order, of obedience, of integrity in one's work, of steadfastness in spite of moods, of the democratic spirit, of a real sense of justice, and of the rightful demand of a larger social body on the individual. In this whole moral realm our practice lags far behind our theory. There is really nothing to justify the common extraordinary emphasis on the intellectual as the one aim of education. Internal organization, size of staff, arrangements in Hostels will more and more be planned with the idea of bringing students to the appreciation of the great values of life to aesthetic taste and appreciation, to moral judgment and character, to the capacity for friendship, to religious appreciation and response.

D. J. FLEMING.

APPENDIX.

This Report is written on the basis of the Inspection of the following Colleges:—

Government College, Lahore.
 Dyal Singh College, Lahore.
 Islamia College, Lahore.
 Forman Christian College, Lahore.
 Central Training College, Lahore.
 D. A.-V. College, Lahore.
 Gordon Mission College, Rawalpindi.
 Edwardes' College, Peshawar.
 Murray College, Sialkot.
 Prince of Wales College, Jammu.
 Government School of Engineering, Lahore.
 Khalsa College, Amritsar.
 Medical College, Lahore.
 Mohindra College, Patiala.
 D. A.-V. School of Engineering, Lahore.
 Hindu College, Delhi.
 St. Stephen's College, Delhi.
 Sadiq Dane College, Bahawalpur.
 Randhir College, Kapurthala
 Oriental College, Lahore.
 Sri Pratap College, Srinagar

Allahabad High Court Criminal Sessions.—Contd. herself Mrs. Winter. The Crown would lead evidence to show that Miss Orme believed in clairvoyance, crystal-gazing, palmistry, etc. As far as they were able to discover there was no person of the name of Mrs. Winter who ever lived in flesh whom the deceased knew. The Crown suggested that Mrs. W. was a spiritual being who, the deceased believed, acted for her benefit through the accused. The Crown would lead the evidence of Miss Orme's brother that he had never heard of any Mrs. Winter. The Crown suggested that Miss Orme, unquestionably believing that the spiritual control with which she was familiar was against her going to England, she counselled her passage. The accused went up to Mussoorie on 17th April. Mrs. Mellor did not go to Mussoorie, but her daughter, whose governess the accused was, went to Mussoorie with her grand parents, Mr. and Mrs. John, and the accused accompanied them. She, after a day or two's stay at Mussoorie, soon began to fall out with Mr. and Mrs. John and she soon resigned. After that Miss Orme and the accused lived together till the deceased was murdered. In the interval the accused once went to Lucknow on June 10 for a few days where she made certain prophecies regarding the health of the deceased.

ACCUSED'S INFLUENCE OVER THE DECEASED.
Mr. Boys proceeding said that he would then deal with the question how the accused came to influence Miss Orme. The Crown suggested that the accused obtained influence over the deceased in an improper way. The first question about it was the pretended relationship which was set up. The accused represented to the deceased that her mother was also a Garnet and they began to call each other cousin. An estrangement was caused between the deceased and her other friends because they used to tell the deceased that the accused was not her relative and that she simply pretended to be her cousin and that was the reason why they were leaving Lucknow for Jhansi. At the inquest the accused had said that she was a distant relative of the deceased found out to be so at Mr. Slacke's house. In the magistrate's court she said that the deceased used to call her cousin. The Crown suggested that the accused obtained influence over Miss Orme by means of spiritualism. Miss Orme was a firm believer in such things and she believed that the accused was a powerful medium for that. The deceased was really introduced to crystal-gazing by the accused. At the inquest of the deceased she admitted it but said that they never believed it. In one of her own letters she said that the deceased was one of those unfortunate beings who believed in spiritualism. Counsel said that the Crown version would be proved by a great amount of evidence and read two letters of the accused regarding the belief of the deceased in spiritualism.

The court then rose for lunch.

MONEY DEALINGS.
Resuming his address after lunch Mr. Boys said that he would then show how the accused had financially profited herself through the great influence she exerted on the deceased. The accused was getting Rs. 40 or 50, the usual pay of the deceased paid Rs. 179-7-0 to a dressmaker on behalf of the accused in payment of a bill outstanding for the last three years. On the 14th of June Miss Stephens opened an account with Rs. 100 received from Miss Orme and as other sums paid all the expenses by the time the Miss Orme paid to Jhansi it rose to account Rs. 4,490-7-6 from Rs. 2,965-4-0 to Rs. 20-15-10 though various sums were credited during the period. The Crown would lead evidence to show that £130 which came direct from England were credited at once to the accused's account without ever going to the account of the deceased. They would further show that the accused induced the brother and sisters of the deceased to send another £200 and on the suggestion that Miss Orme had had to undergo a big operation recently and that the doctor's bill was high, but it was clear on the evidence that the deceased had never had to undergo an operation since 1907. On the 18th September the deceased cashed a cheque for Rs. 130 and Rs. 20 remained as balance. On the same day she wrote to the bank manager for the £40 expected from England Rs. 400 that of the £40 expected from England Rs. 400 should be credited to the account of the accused and Rs. 200 to her own account. He simply drew their attention to the fact that the deceased could not have intended to commit suicide for she was providing for herself. At least on September 20 she expected to have some money for herself. On 24th June, 1911, the accused wrote to her friend at Portsmouth that if she could stop it she would never allow the deceased's doctor to have the deceased's fortune and that she had got the will put in a bank and would get everything.

INDULGENCE IN DRUGS.
Proceeding counsel said that the prosecution found none in Lucknow except the accused who suggested that the deceased ever indulged in drugs. The deceased was a scrupulously careful lady in her accounts and even a penholder bought for 6 pices was also accounted therein. Her's was the most reliable account of her daily dealings and they could not trace any items of that sort. After a diligent search it was traced that in May 1898 Miss Orme had purchased some sulphoral in England and they would have the evidence of Mr. Hunter Garnet, the brother of the deceased on that point. They could not trace any buying of drugs till veronal could not trace any buying of drugs till veronal was first bought in July after the accused came to live with the deceased. After Miss Orme's death only three medicines or drugs or traces of the same were found in the room. One was the same veronal tablets with the label scraped off. When the deceased was ill in July and when the nurse was called the accused herself had asked the nurse if she thought the illness was due to drugs. The nurse said that she did not think so and being surprised asked the accused if she had found any and the accused replied in the negative. Counsel said that he would show that the symptoms of those illnesses would show that the symptoms were rather of Miss Orme in July and August were rather of veronal poisoning than of hysteria. Then those of veronal poisoning of veronal at Mr. Samuel's shop on August 1. Arsenic was purchased at Mr. Samuel's shop on August 8 and the reason assigned in pictures. The poison register bore Miss Orme's signature and they would have to determine if that was her signature. The arsenic was found enclosed in a white wrapper from which something had been erased and the whole was enclosed in a wrapper which was sealed and labelled bicarbonate of soda. The packet of arsenic was found in its peculiar wrapping in the

cardboard box containing the teeth in below the lower layer of paper. When told at the inquest that it was known that Miss Orme had bought arsenic, the accused said she had seen the name among the list of purchases. Then there was the buying of prussic acid. There were four chemists in Mussoorie. The nearest to the Savoy Hotel was Fitch. Miss Orme had formerly accounts with him but afterwards they were closed. The first veronal was bought from Hauer, the second veronal was bought from Samuel and the prussic acid was bought from one Buddrell, the farthest away from the Savoy Hotel. In his register also there was the signature of Miss Orme and it was stated that the drug was bought for killing insects. They would have to determine if that signature was also of Miss Orme or not. They would have to determine if all those drugs were brought by the accused or the deceased. At the inquest Miss Stephens told that before she left the Savoy Hotel she had put all the empty bottles outside the room for the servant to take away; the only bottle left was a small bellitop coloured bottle containing something made up by Hauer and prescribed by Dr. Osburn. There was no such bottle in any of the prescriptions or medicines supplied to the deceased.

Referring to the general conduct of the accused since she joined the deceased at Mussoorie, counsel said that the accused arrived at the hills on April 17. They had no knowledge of any friction between the accused and her mistress, Mrs. Mellor, before that date. However, just after coming to Mussoorie she deliberately quarrelled with the parents of Mrs. Mellor in order to join Miss Orme. From April 28 they began to live together and on May the deceased came to execute her will in favour of the accused. Then on May 7 came the first illness. On May 20 the accused wrote to her friend, Mrs. Munkford, in England, 'My friend is looking very ill and her heart is weak.' On 8th June she again wrote, 'My friend has had an attack of heart and I am so afraid she will die to-day as each one makes her weaker.' On the other hand Mr. Goddall said that Miss Orme was quite healthy in June. In June the accused went to Lucknow to get something from Miss Orme's house and there she told Mrs. Read and Mrs. Hood that Miss Orme was about to die, that she would never be in Lucknow again and that she would be dead before October. On June 24 the accused again wrote to England that her friend would soon pass away. Then in July she asked the nurse about drugs. Then counsel read several letters of the accused and the deceased to show that while all the accused's letters showed that she represented Miss Orme as always very ill and expected her to die soon. Miss Orme's letters showed that she was neither ill—nor was there any trace or suggestion which could betray any morbidity or any intention on her part to take away her life. Counsel also read three letters of deceased to her brother and sister written between June and September but found with the accused after the murder. Counsel suggested that they might have either been intercepted by the accused or the deceased must not have posted them at all. Proceeding counsel said that on September 12 when the accused left for Lucknow she told a lady that something terrible or dreadful might happen. Again on 12th September on her way down to Lucknow she told Mrs. Chapman at Rajpore that she had left her cousin very unwell and she was bothered about her. Then while the accused resided from 12th September till 19th September at Lucknow in the deceased's house 'Winter Haige' she told Miss Jackson that it was predicted that the accused would live with a rich lady who would leave her property in the year 1911, 9th month, between the 16th and 26th. Counsel said Miss Orme died on the 18th September, 1911, according to the alleged prediction.

The Chief Justice then asked the gentlemen of the jury not to discuss the case outside the court with anybody else who was not one of them.

The court then rose for the day.

SIR CURZON WYLLIE MEMORIAL, AJMER.

(FROM OUR CORRESPONDENT.)
On Friday the 23rd February was laid the foundation stone of the late Curzon Wyllie Memorial, Ajmer, by the Hon. Sir E. Colvin, Chief Commissioner, Ajmer-Merwara. The spacious raised platform near the Victoria Jubilee Clock Tower opposite the railway station was the scene of this impressive and never to be forgotten ceremony to perpetuate the long connection of the honored deceased, prior to his leaving India, with Rajputana and her chiefs and the abiding interest and zeal shown by him in promoting their interest and welfare. The steps leading to the platform were decorated with the usual red cloth and on the platform were erected two big shamanabas, one for the Mayo College students and Europeans and the other for the Indian chiefs and nobility. Just in front of these was erected a dais for the Chief Commissioner and the Commissioner.

Facing the shamanabas were placed two rows of chairs, one for the Indian gentry and the other nearer to the steps for the Municipal Fathers who had all assembled by 5-30 p. m. to receive the Chief Commissioner. Gentlemen and chiefs continued to pour in motor cars and carriages till 6-30 when the Chief Commissioner arrived in his motor car. He was received on the steps by the Commissioner, Lieutenant-Col. Stratton, C. I. E., and the municipal commissioners. On the Chief Commissioner's taking his seat on the dais Lieutenant-Col. Stratton read the report of the municipal committee, enumerating the principal donors, the shape the Memorial was to take and the amount of collection. The full size life like portrait of the late Sir Curzon Wyllie which has been presented to the Mayo College by his Highness the Maharaja of Jodhpur was then displayed to the spectators. Then the Chief Commissioner read his speech in which he dwelt at length on the services the deceased rendered to the chiefs and the people of Rajputana, his numerous qualities of the head and heart which had endeared him to the Rajputana nobility and, above all, his frank and courteous treatment of all those with whom he came in contact during his long stay in Rajputana. It was therefore in the fitness of things that Rajputana which was the recipient of all that flowed from the good nature of the deceased should be the first in perpetuating the memory of such an exalted officer by erecting a suitable building to be called after him. He appreciated the efforts of the chiefs in the direction of way of erecting a memorial in their capital. After a long and eloquent speech Sir E. Colvin laid the foundation stone. On his resuming his seat Mr. Mithan Lal Bhargava delivered an eloquent speech in Urdu expressing the sentiments of the public in general. An Urdu translation of the Chief Commissioner's speech was also read. Thereafter the meeting dispersed. In the chief shamanab were seen H. H. the Maharaja of Idar, H. H. the Maharaja of Bikaner, H. H. the Maharaja of Kotab and many others, principal thakurs and raisas. The ceremony proved a very successful one through the efforts of Captain Pritchard who was the Secretary of the Managing Committee of Sir Curzon Wyllie Memorial.

LETTER TO THE EDITOR.
Mr. Simeon and the Municipal Board.

SIR—I find that residents and electors have commenced to take interest in their internal affairs in connection with sanitation, etc. I therefore consider it proper to lay before the public a brief statement of the work done by me during the period I had charge of conservancy in the Kydgunj-Muthigunj ward, which was pronounced to be a neglected ward of the local municipality; the reason being the old members did not pay much attention to the welfare of the people living in the ward. They attended meetings and contented themselves with being called municipal commissioners, and fortunately they were invested with 3rd class powers of a magistrate. They were styled honorary magistrates. I was elected a member in April 1911 owing to a vacancy caused by the resignation of a member who had been absent already for one year. His place had not been filled up. Since I was in charge the following work has been done and it is for the ward people to judge whether within a short period I have been able to gain their confidence and I have discharged the trust reposed in me honestly and fearlessly.

1. I have regularly visited all the places in the ward and enforced strict supervision over the working staff—much to their annoyance as the staff did not like to be watched strictly.
2. I discovered a defalcation case, and the accused were departmentally punished.
3. The cattleshed was newly tiled and an extra thatch put up. The number of buffaloes was raised to 37.
4. The Kydgunj road is being remodelled. It had been in a miserable condition. Kutchba lanes are metalled.
5. A pucca well being the property of Government has been saved from encroachment—after hard struggle.
6. Wages of sweepers working in the night increased and lamp-posts put up with lanterns.
7. Two members of the board gained admission to a charitable institution receiving help from the municipality.
8. Rendered services to other wards when required—etc., etc.

This is a brief statement of the work done at the expense of valuable time and pecuniary loss.
J. SIMEON,
Allahabad, March 7. M. C., Ward V.

SANKARA'S SELECT WORKS.

Sanskrit Text and English Translation.
By Mr. S. VENKATARAMANAN, B. A.
CONTENTS.—Hymn to Hari; The Ten-Versed Hymn; Hymn to Dakshinamurti; Direct Realisation; The Century of Verses; Knowledge of Self; Commentary on the Text; Definition of one's own self.
PREFACE.—The main object of this publication is to present, in simple English, some of the works of Sri Sankaracarya in which he tried to expound, in a popular style, the philosophy of the non-dualistic Vedanta of which he was the well-known founder. With this view, the present translation has been rendered free of technical words and phrases. It is hoped that the juxtaposition of the Sanskrit-text and the English translation will serve the double object of enabling the student of Sanskrit to understand the text better and to correct, by a reference to the text, any defect of expression in the translation in a popular style. In those that have had no training in metaphysics or dialectics and have neither the leisure nor the capacity to read the original standard works of Sankara, a publication of this kind should be specially helpful for a proper understanding of the broad outline of Sankara's philosophy of nondualism.
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THE VICEROY'S COUNCIL.

MONDAY, February 26.

Babu Bhupendra Nath Basu on His Bill.

The Hon. Babu Bhupendra Nath Basu made the following speech in moving that the Special Marriage Bill be referred to a Select Committee:—
Sir, I have the honor to move that the Bill to amend the Special Marriage Act, 1872, be referred to a Select Committee, and in doing so, with your leave, sir, I shall briefly review the position as regards the Special Marriage Act which my Bill seeks to amend. When I introduced this Bill last year, I must say that I did not expect or anticipate the large and influential support that I have received from the country. It was beyond my wildest expectation. If you go into the history of social legislation in this country beginning from the time when the Marquis of Wellesley stopped the practice of throwing children into the sea down to the time when the Sati Bill was passed into law, there was almost always even against inhuman practices as the throwing of children into the sea, the killing of female children, the burning of Sati, a storm of indignation and opposition which would have stopped the hand of a less courageous Government than ours has been in the past. Would it be believed now that when Lord William Bentinck introduced his great legislation stopping the burning of Hindu widows, would the Hindu of the modern day believe that his ancestors submitted a solemn memorial to Government that if widows were no longer allowed to be burnt, the result would be that the marital rights of the people of this country would be seriously jeopardised, that chastity amongst women would be an unknown quantity, that husbands would be poisoned and murdered and that social life would be completely destroyed? Who is it amongst the opponents of my measure to-day who would not say that it was the grossest libel that could have been pronounced upon Hindu womanhood? What has been the experience of nearly a hundred years that have since passed as regards the effect of the measure on Hindu life and the Hindu home? Well, sir, I remember also the great agitation that was raised when a tiny little measure, which to the social reformer was practically of very little concern, for raising the age of consent was introduced into his Council in the time of Lord Lytton. Sir, I saw a mass meeting on the Mall in which nearly a hundred thousand men had assembled from all over Bengal to protest against the iniquity of the Government undertaking to legislate on a matter affecting the social life of the Hindus. I was present also on that occasion at the temple of Kalighat where hundreds of thousands had a solemn offering of prayers to the goddess to save them from that dire calamity; and I also remember the procession joined by the highest of the land which passed through a rather in front of this Government House to show the indignation of the people again at a measure of that description. This is a recent instance, an instance which is within the knowledge of many of us. I had the temerity when that Bill was being criticised to be present at a public meeting to put in a protest against the resolutions that were going to be passed. Well, sir, I was very soon shown the door, and the treatment I received I have not yet forgotten. Then, sir, when the great Vidyasagar brought forward his Widow Remarriage Bill, what was the feeling of the country from Bombay to Calcutta against its provisions? It was that Hindu society was going to be turned upside down and the purity of the Hindu widow was going to be destroyed. I shall not refer to the Lex Loci Act which was opposed practically universally by Hindus and Mussalman alike—an Act which removed forfeiture from those who gave up the religion of their ancestors and embraced a different faith—and the charge was made against the Government by Mussalman and Hindu alike that it was really intended to further the progress of Christianity in this country. My measure, the small Bill that I have introduced, has not met with even a hundredth part of the opposition that those measures had evoked in the past. Even the very measure which I now seek to amend, when it was introduced by Sir Henry Maine and re-introduced by Sir Fitzjames Stephen with great and material alterations—there were sixty thousand signatories against it and there were only a few people who were supporting it. I have been at some pains to go through the voluminous correspondence with which the Government has favoured us, and I find that in the opinions that have been expressed on either side of the question, there are about 177 in my favour against about 167. That, I think, is a very respectable number in my support. From these numbers I am excluding Burma where I have a majority in my favour, I am also excluding Baluchistan as not probably likely to be affected by my measure if passed into law, at least not in the immediate future, and the number in that place is very small. In this majority against me there are 25 Mussalman, as I shall proceed to show, are not so vitally affected as we are and there were 11 members of other communities, neither Hindu nor Mussalman, so that if you omit these 36 opinions, of the opinions that have been hitherto received for or against the measure, those who are in my favour form a very respectable majority.

I may refer to the many public meetings that have been held all over India in support of my Bill. To my great regret on the last occasion, my friend, the Hon. Mr. Subba Rao, had expressed some surprise at the revolutionary character of my measure. I am glad to be able to say that many orthodox people in his province have given their whole-hearted support to my measure in all its details. Every social conference that has taken place in India during the last year in every province has spoken in support of my Bill. And I may say with a safe and clear conscience that I have personally never tried to influence, either by speech or by letter, the opinion of any single individual or body of men in the country over my Bill. I had been asked to tour about the country and to educate public opinion, but in a matter like this, rightly or wrongly, I thought it would do best to let my countrymen come to a conclusion for themselves. What I had to say had been practically said in the speech with which I introduced the measure. But it is not only the volume of the support that I have got, not only the extent that is a most gratifying feature of the situation but that I have the highest authority, if I may say so, in my country in my favour. Sir Pratul Chandra Chatterji, retired judge of the Punjab Chief Court; Mr. Justice Banerjee of the Allahabad High Court; Sir Narayan Chandavarkar of the Bombay High Court; Mr. Sankaran Nair of the Madras High Court; Mr. Sarada

Continued on page 8.

Mr. Basu on His Bill.—Contd.

Chaman Mitter, a retired judge of the Calcutta High Court, have all spoken—high and great judicial authorities as these gentlemen are, recognised exponents of Hindu law and Hindu sentiment as these gentlemen must be assumed to be—they have all spoken in terms of unqualified approval of my measure. Mr. Srinivasa Aiyangar of Madras presided over a public meeting in which my Bill was discussed, and supported my Bill. Dr. Satish Chandra Banerjee, a great Hindu jurist and an orthodox Hindu gentleman of Allahabad, has given his unqualified support to my Bill. Who else is better qualified in India to speak about Hindu customs and Hindu practices than Dr. Bhandarkar of Bombay? He belongs to an advanced section of the Hindus, but from the Hindu standpoint, he has given his support to my Bill. And what is the stringent feature of all—that organ of the highly conservative and proud Mahatma Brahmins of Poona—conservative I say in matters of religion and religious practices—who with their Hindu brethren in Bengal had led the opposition to the Age of Consent Bill, who had gone to the length of making a session of the Congress nearly impossible at Poona because the use of the Congress hall had been promised for a social conference after the Congress was over—it is their organ, the *Kesari*, which has been one of my strongest supporters. And who else? There sits my hon. friend Pandit Madan Mohan Malaviya—and his paper in Allahabad, the *Leader*, has thrown him overboard and has been most strenuously supporting my Bill; his life-long friend and companion, his most esteemed colleague, Mr. Ganga Pershad Varma of Lucknow, one of the most orthodox men that I have known, at the same time a man of advanced views and culture, in his paper, the *Advocate*, has been supporting my measure.

Amongst the Parsis, the *Parsce* newspaper and the *Oriental Review* have also lent their strong support. Some of my Mahomedan friends in this Council have done me the great honor of supporting my measure when I introduced it here. A Mahomedan Judge of the Allahabad High Court known to be the most learned Mahomedan jurist in India, esteemed alike by Hindus and Mussalman for his quiet piety and knowledge of Arabic literature, Moulvie Kharamat Hussain, has given his unqualified support to my Bill. Two Mahomedan judges, one of them of the Siakot division and the other of the Hissar division, have also supported my measure. I believe it must be apparent to every one that if opposition could have been expected from any quarter, rightly it would be from the Brahmins, for though one of the grounds put forward by me when I introduced the measure was that the Hindu community did not like, nor did the Brahmins like, that they should be called non-Hindus, from a conversation that I had with one of the leading men in that community, I gathered that if any class of men were affected injuriously by the Bill, it would be the Brahmins, for they would no longer then be a different community but merely a sect of the Hindus and their fate would be sealed, for the absorbent power of the Hindu religion would soon obliterate all differences that existed between the Brahmin and the Hindu. The members of the Adi Brahmo Samaj had opposed the Special Marriage Act when it was passing through its stages in this Council in 1872, but I have the satisfaction of finding that the cultured Minister of the Adi Brahmo Samaj, Mr. Satyendra Nath Tagore, who in his letter to the Government says that his community have not departed to any essential particular from Hindu usage or custom or in the matter of marriage in the Vedic ritual, has given me his whole-hearted support, though his community had opposed the Bill which now stands as law. And the other branch of that Brahmo community, the Sadbaran Brahmo Samaj, the most go-ahead community in India, who have introduced intermarriages among them through their enlightened Secretary, a man of great scientific attainments, Dr. Nilratan Sarkar, has spoken in no uncertain terms in support of my Bill, not only on grounds of social well-being but also on scientific grounds.

Well, sir, my friend to my right, the Maharaja-dhritaja Bahadur of Burdwan, has criticised my Bill as a bomb thrown into the citadel of Hinduism. Bombs are not only the special privilege of the C. I. Department but of all who shelter themselves behind the buttress of prejudice and ignorance and are always afraid of some extraordinary commotion which may overthrow the little protective works that they set around themselves for their safety. Sir, I am a Hindu, I feel that the eternal verities of the Hindu religion rest not on the slippery sandbanks of superstition and prejudice, nor upon the unreliable support of ignorance and incredulity but on the more enduring foundations of faith and truth. And my religion stands in no fear of those who are seeking to replace the ephemeral by the abiding. There is a class of critics who have seen in my Bill nothing but evil and who have seen in me nothing but an incarnation of some malignant power bent upon destroying the strongholds of Hinduism. To these I make no reply. But, sir, I think it is desirable to deal with some of the grounds of opposition—the more prominent grounds of opposition that have been raised against my Bill. The subject is abstruse and may not be of interest to my European colleagues who are not probably conversant with the operation of marriage laws amongst us and to whom it may be a tiresome story. But to us it is very important, and, therefore, in the best way that I can, I proceed to deal with the principal objections taken against my Bill by the opponents of the measure.

The first great objection is that my Bill will lead to intermarriages between the different castes. It will also lead to intermarriage between the different creeds. It will thus lead to the destruction or the overthrow of the boundaries that at present safeguard the Hindu faith. That in fact is the principal objection to the Bill. As my hon. friends will remember, the present Act says that whenever a marriage is going to be contracted under its provisions, the contracting parties are to make a declaration that they profess no known religion in India. My amendment is that this provision should be done away with. All that is necessary should be what has been laid down in other civilised countries where marriages are not contracted according to the ritual of the Church (that is the language of the Act) to marry under the Act. That is all that I desire. I believe, there is some little misapprehension about the scope of my Bill. In the first place, I intend that marriage should take place amongst the different castes of the Hindus. I do not say that marriage should be without any Hindu ritual. It is quite possible, it is more than probable, that when two Hindus belonging to different castes intend

to intermarry, they will go through the Hindu ritual but that will not validate their marriage at the present time, because under the law as now followed, intermarriage between different castes is not permissible. So that, so far as the operation of my Bill is confined to the Hindus, it is more in favour of the Hindus than the present law is, because it does not make it obligatory on the parties to declare that they are non-Hindus. But my friends say that while it is more in favour, no doubt, in one sense, it is against us in another. 'You are obliterating,' they say, 'the distinction of caste, you are undermining the purity of our race,' that is the argument which I want to meet. They say, 'so far as marriages are confined to the sub-divisions of the same caste, we have no objection, you take your Bill, get it passed into law with the unanimous support of the country.' Some of them have said that so far as that is concerned the present Hindu practice and present Hindu law, as understood, would render such union valid. That is an opinion which has been expressed by some eminent Hindu lawyers who have given their opinions against me. As Sir Henry Maine has said, it is difficult to contract marriage upon a mere opinion. It is true indeed that in a certain case from Madras to which I made reference when introducing my Bill in this Council, they had held that an illegitimate son would be entitled to inherit, and consequently it was argued that illegitimacy is no bar to inheritance amongst the Sudras, and there would be no bar to intermarriage. Assuming the argument to be sound, that case was brought to the notice of an eminent Hindu Judge of the Calcutta High Court in the case of Narayan Dharma vs. Rakkhal Gauri. I will not go into the details of that case except to say that one of the parties was a weaver and the other was a cultivator. In that case, when reviewing the case of the Madras High Court which had been finally decided by the Privy Council, Mr. Justice Romesh Chunder Mitter said that it would hardly warrant him in upholding the validity of a marriage between different castes amongst the Sudras. Well, what it is my friends mean when they say that you do not require a validating Act to render unions between subsections of the same caste legal, I do not understand. What is it they understand by the words 'the same caste' when they lay down this proposition? Do they mean the four original castes, the Varanas, or do they mean the thousand and one sub-castes that have now grown up and become independent of each other, and do they mean to say that amongst these independent sub-castes intermarriages may take place and such intermarriages would be held to be legal? Well, if that is their contention, all I can say is that judicial opinion is against it. In a case in which the parties were Nepalese but residents of the United Provinces, a Brahmin married a Kshatriya, both belonging to the twice born caste and contracting an alliance which was lawful in Nepal, but that marriage was pronounced to be illegal by a bench of the Allahabad High Court in a recent case (25 Allahabad, Badami Kumari vs. Suraj Kumari). My friends say, 'well, if the law as it now obtains is not a sufficient safeguard for a marriage like this, we shall not stand in your way. Get a law passed which will make intermarriage valid between subsections of the same caste.' How many people such a law would affect, it would be difficult to conjecture, but I want to go much further, those who have supported me want to go much further, namely, we want to give the contracting parties the fullest liberty of conscience. I am only at present confining my remarks to the Hindus. If two members of two different independent castes among the Hindus want to marry, why should we stand in their way? It has been said we stand in their way in order to maintain the purity of the Hindu castes and the Hindu race. Let us see how far this purity rests upon a historical basis. The Brahmins naturally claim the highest degree of purity. There can be no doubt that in very ancient times there were constant feuds between the Brahmins and Kshatriyas, the priestly and the warrior castes, sometimes the Brahmins suffering defeat and sometimes the Kshatriyas. Then arose a great champion of the Brahmins, supposed to be an incarnation of Vishnu himself, Parashuram, who extirpated the Kshatriyas 81 times. How he could extirpate 81 times is a problem which Brahminical ingenuity can alone solve, and before which I confess myself beaten. This Parashuram, the great extirpator, the great extirpating champion of the Brahmins, was the son of a Brahmin, the great sage Jamadagni, but curiously enough, he was the son of a Kshatriya mother, Reuka, the daughter of King Prasanjit. So that starting from this great and cardinal point of the superiority of the Brahmin over the Kshatriya we find that he whom they have set up as a champion was the son of a Kshatriya mother. Then, again I go to another authority, namely, one who laid the foundation of the Brahminical creed in India, who may be justly regarded as the highest amongst the high, the great Vyasa, the compiler of the Vedas, the great Vyasa, the compiler of the Vedas, was the son of a Brahmin by a fisherwoman. I suppose no blame attaches to him for having a humble and lowly origin on his mother's side. Then, one of the great sages Yajnavalkya has laid down that from a Chandala to a Brahmin is only six stages, that from a Sudra it is five, and so on in lessening degrees. A man of humble origin could thus reach the goal of Brahminism. Well, if the authority of Yajnavalkya may be disputed, and my friends the Hindu lawyers in this Council will support me in saying that he is a very high authority, I shall quote the authority of Manu himself. He says (chapter X, verses 64-65) 'if a female sprung from a Brahmin by a Sudra woman bear children to one of the higher castes, the inferior attains the highest caste within seven generations.' Thus a Sudra attains the rank of a Brahmin, so that it is difficult to say at the present day how much of the Brahmin is Sudra and how much the real and true priestly caste. There is a question put to Manu, what is the fate of an offspring begotten by chance by an Aryan upon a non-Aryan? I quote from the same chapter, verses 66 and 67. The answer is, 'he who is begotten by an Aryan on a non-Aryan female may become an Aryan by his virtues.' In the Puranas we find innumerable references to intermarriages and to interchangeability between Brahmins and Kshatriyas. My friend Mr. Subha Rao, the sturdy champion of orthodox Hinduism, and my friend by my left Pandit Madan Mohan Malaviya will remember that in the Matsya Purana there is an enumeration of the great Rishis who had propounded the Vedic *viks*. These Vedic hymns came to the Rishis by inspiration. In that enumeration we have got 91 Rishis, some Brahmins, some Kshatriyas and three Vaishyas. These are the Rishis of the Vedic times.

There is a curious story in the Aitereya Brahmana, a branch of the Rigveda. The story is of a great dispute for priestly functions between the Kshatriyas and the Brahmins, and the story is very interesting reading, showing that in those times the Kshatriyas and the Brahmins were alike entitled to perform those priestly functions.

There is a passage in the Mahabharata, Anustasana Parva, which says that a son from a Sudra mother, if he performs meritorious deeds, attains to Brahminhood, so does a Vaishya.

There is a curious passage in the Brahma Purana which gives the origin of the Sudras as follows:—'Those who are always sorrowing, always weeping, always serving, weak in body, these Brahmins are styled Sudras.' Coming down to the Tantric period, we find that in the Maha Nirvan Tantra, held in high esteem for the purity of its practices and the elevation of its doctrines, mention is made of Shavite marriage, where it is laid down that no restrictions as to age or caste exist in the Shaiva form of marriage. It is well known that at one period of her history India had very largely adopted the Tantric cult.

It is thus evident that the purity of caste upon which higher castes rely so much at the present day is more imaginary than real.

I will in this connection quote from Rhys Davids' book 'Buddhi India.' 'There are also numerous instances,' says he, 'even in the priestly manuals of custom of unions between men and women of all degrees of social importance. These are not only between men of rank and women of a lower social grade, but also between men of a lower and women of a higher social position.'

I shall quote with your leave a passage from another authority (Hunter's Orissa, vol. I, page 261):—

'We have seen that in several provinces, the Brahmins are emphatically not the priesthood of the people, and so far from being an ethnical entity following an immemorial vocation they contain within their caste every trade and calling. We have seen the Brahmins as shepherd as ploughers of the soil, as potato growers, as brick makers, as brick layers, as petty traders, as carpenters, stone cutters, blacksmiths and village policemen, who in India rank very low in the social scale, as the descendants of the aboriginal fisher tribes, as arbitrarily manufactured out of the promiscuous low-castes, as day-labourers and as menial servants.' Where then, is the purity of which we hear so much?

Coming from the general to the particular, there is an institution known as Kulimism in Bengal established during Hindu times. The original Kulins were Brahmins of great piety and learning. In course of time they deteriorated, and in ten generations so much corruption had crept into the body of the Kulins, that the great Debbari Gbatak with the assent of the Kulins was obliged to lay down rules for their protection.

He divided them into 36 circles—and what do you think of these circles? They were not circles of merit but of equal demerit. They were intended to defuse the limits of intermarriage, to each circle being assigned classes with the same defects and corruptions amongst them. I shall draw a veil over what those defects and corruptions were. I commend to the curious a study of Debbari rules: the proud descendant of the Kulin Brahmin in Bengal would pass a most uncomfortable half hour if he read them. If such has been the case with the Brahmin, we can easily imagine what has been the fate of the other castes. There must have been a great admixture in the past. Ethnological researches establish this conclusively. If we look at the map annexed to Sir Herbert Risley's book, 'The People of India,' we find that in Bengal, the population is Mongolo-Dravidian, in Southern India, entirely Dravidian, in Oudh, in Allahabad also, the same, it is only in the Punjab and parts of Rajputana that we find the Arya in the population. Therefore, whether you treat the question mythologically, historically or scientifically, the claim to exclusive purity is not at all well founded. If this purity has not existed in the past, why insist upon it at the present moment? I shall not dwell further upon that aspect of the question. To me it has been a most unpleasant duty to discharge, but in a solemn meeting like this, duty has compelled me to do so. Then, sir, it is said that not only will my Bill facilitate intermarriage between different castes of Hindus, it will facilitate marriage with non-Hindus. Well, to me it does not seem to be, I must honestly say, a very dire calamity. There is the historical instance of Chandra Gupta, known to Greek historians as Sandracotas, marrying the daughter of Seleucus Nikator. There is also an instance given by Tod in that fascinating book of his, the 'Annals of Rajasthan' where a ruler of Mewar married a daughter of Yezdigird III, the last of the Sassanide kings of Persia. The nobles and families of Kathiawar still marry into Mahomedan families and the sons born of Mahomedan mothers succeed. There are numerous instances in our Puranas of marriages of Aryans with Nagas. Then we have got marriages of Hindu princesses and Moghal princesses in Moghal times. We have still got in the present day in Hyderabad, the same practice obtaining without either side losing in caste or in prestige. Why then should there be such a great horror? If anything can give peace to my unhappy country, it will be a feeling that the tie conjugal embraces all in its single fold. It is a practice not unknown to our forefathers, it is a practice still followed by our contemporaries. Why then should it be opposed at the present day?

I pass on to another ground of opposition. I am afraid, sir, I have been wearying the patience of the Council, but the importance of my subject is my only excuse. The question has been raised, is not marriage among the Hindus a sacrament, and are you going to introduce the elements of a civil contract into a relationship which is the holiest of holy relations amongst the Hindus? I do not desire to do anything of the kind. So far as marriages between Hindus are concerned, far as marriages between Hindus are concerned, they may still follow their rituals, and it is because they may follow such rituals even when intermarrying between different castes that I seek to introduce my Bill. Let us again consider the proposition of those who put forward that marriage is a sacrament, a religious ceremonial among the Hindus. Is that a proposition which is strictly correct and has been observed at all times? What about the Gaudharva marriages that used to take place, marriages of love where only the exchange of garlands was sufficient? The name of Sakuntala has been mentioned in this Council on a previous occasion by a gentleman deeply versed in oriental learning, a name which is held in esteem, if I may say so, in affection still by the Hindu people of India owing to the

immortal writings of our great poet Kalidasa. She married, supposed at that time to be a daughter of a Brahmin priest, a Kshatriya prince by simply exchanging garlands. This is one of many instances that occur in the Puranas, and her son was the founder of that great line which gave the name of Bharatavarsha to India. Well, where was the religious sacrament in that marriage? Where was the religious sacrament in the Swayamvara ceremonies, where prospective husbands used to be invited, and the damsel was given the choice to choose, either by prowess of arms or by the display of learning, the best among the lot, and then after a choice a garland was exchanged? Where was the religious sacrament? Manu himself, what does he say? He says, 'the recitation of benedictory sacred texts and the sacrifice (with Homa and nuptial fire) in honour of the God Prajapati, are used in marriages for the sake of procuring good fortune to the brides, but the gift of the father is the cause of the status of husband,' so the matrimonial bond arises from the gift by father. The whole of the religious ritual is only for the sake of procuring good fortune to the bride. This is Manu. Bagnouand, the great commentator on Hindu law in Bengal, says that the real element of marriage is gift and acceptance. It must be the gift by a person competent to give, and acceptance by a person competent to accept. Where is the difference between a civil contract and this form which is said to be the essence of the ritual? And what does my friend the Hon. Pandit Madan Mohan say of the many hundreds and thousands of our people, not Brahminical or Brahminised Hindus, who upon the putting of a vermilion mark by the bridegroom on the bride's forehead is enough to constitute the bond of marriage? That constitutes marriage among many castes of the Hindus. Are not these marriages considered valid both in our societies as well as in our law courts? Where then is the sacrament, the holiest of the holy, of which we have heard so much in the opposition to my Bill?

Then, sir, another objection has been raised, an objection, viz., that if a man has the temerity to marry under this law, there will be the fatal power of divorce vested in the husband as well as in the wife, because the Act which I am seeking to amend provides (Section 17) that the contracting parties may seek divorce under the Indian Divorce Act. Well, is divorce such a great calamity after all? I have in my hand a paper by a Hindu lawyer of Bengal who I am told has sent a similar paper to Government. He has cited instance after instance from our law courts showing the tremendous misery of many of the lives of our women leading, alas, in several cases to suicide, where the poor woman has had no means of escape from the marriage tie and from the cruelties of the husband. Is nothing to be said in their favour? Is the polygamous husband of India to have it all his own way, and should, in the 20th century, the Government of British India, do nothing for these poor women who are driven to suicide as the only escape from the marriage bond? But apart from that, is divorce itself such an unknown institution among the Hindus? My friends, many of them lawyers, Hindus and Mussalman, in this Council, will tell you that amongst the lower classes of the Hindus divorce is very common, it is an institution which is freely availed of. What does Manu himself say? I am quoting verse 72, chapter IX.—'Though a man may have accepted a damsel in due form, he may abandon her, if blenched, if diseased, if unchaste, and if she has been given in fraud, so that a man can put away his wife, whenever he likes, under those circumstances. And there is another ground with which I think there may be some sympathy, a wife with a sharp tongue may be put aside at once. There is also some right given to the poor woman. The most authoritative Smriti enforced in the Kali Yuga is the Parasara Sanhita, and Parasara says in that well known verse of his,

नष्टे मृते प्रव्रजिते कृषि च पतिते पते ।

पंचस्वपत्सु नारीयाम् पतिरन्यो विधीयते ।

'If the husband dies, if the husband is lost, if the husband deserts, if the husband is afflicted with physical infirmities, if the husband incurs forfeiture of caste, under these circumstances, a woman is at liberty to marry again.' This is not an unknown text which I have brought out. It was upon the validity of this text that the great Hindu widow remarriage movement began, and upon which the Hindu Widow Remarriage Act was passed. This is the text of Parasara, the authority of which could not be disputed, so that the Hindu law gives Manu and Parasara gave liberty both to the husband and the wife to untie the marriage knot. Well, sir, if monogamy is the highest ideal of marriage, there must be some relief, and I will, with your leave, quote a passage from Herbert Spencer:—

'The monogamic form of the sexual relation is manifestly the ultimate form, and any change to be anticipated must be in direction of the completion and extension of it. As monogamy is likely to be raised in character by public sentiment requiring that the legal bond shall not be entered into, unless it represents the natural bond, so perhaps it may be that the maintenance of the legal bond will come to be held in horror if the natural bond ceased. And because there may be divorce why should we be so afraid of it? There is divorce among the Mussalman of India, in how many cases has it been found to operate harshly to the prejudice of the husband or the wife? Where is the complaint from the great Mussalman population in India? In Patagonia, a marriage is a marriage at will, yet when one has occurred, they seldom forsake each other even in extreme old age. And says Dr. Brinton, a great authority on social relation, in his book on the 'Basis of Social Relations':—'Facility of separation is a potent stimulus to conjugal harmony. Licentiousness therefore is not synonymous with loose marriage relations, but the reverse.' These are the observations of learned scientific men who have had an opportunity of studying these conditions in the countries of the West. There is then another question raised, and a question, I admit, of some seriousness, that it will introduce confusion in our joint family life. This is an aspect upon which the Government of the United Provinces have urged. It will introduce confusion in our homes and our law of succession and inheritance. I was present at a meeting of the Social Conference where a gentleman from the Punjab depicted in lurid colours the horrid situation that will arise in a Hindu home if a girl of the family were to marry a Mahomedan and have children. I do not know if such a contingency will ever arise. Or supposing it does arise, does it arise for the first time under my Bill? What is the law at the present time

Continued on page 9.

Mr. Ban on His Bill. Reply to Debate. (Contd.) feelings on the subject. I am sorry that he took the stand that he did take, namely, that he was here not to give expression to his own independent views, but merely to carry the mandate of his constituency. Well, that is a proposition which I think it my duty to the Council to combat and to overthrow. Burke has been taboed at the present time in our universities. But it was not taboed in my days nor, I believe, in the days of my friend. And I may be excused if I refer to a passage in Burke, in one of his speeches to the electors of Bristol, where he lays down the position of a representative of the people.

THE CHAIRMAN.—I do not think that the hon. gentleman is entitled to go into the question of what is or is not the duty of a representative of the people on this occasion. But if he would kindly address himself to the Bill before the Council, it would be better.

BABU BRUPENDRA NATH.—I accept the ruling of the chair. My friend's position was this, that he would not press his own views, but the views of his own constituency. We were entitled in fairness to ourselves to know what his views were on the subject, for it has been laid down by well-known writers of political science that it would not only be improper not to give expression to a man's personal conviction when dealing with a question that arises.

THE CHAIRMAN.—The hon. member is now doing what I represented to him I did not consider that he was entitled to do. He is perfectly entitled to advance the arguments of his hon. friend, but he is not entitled to discuss whether he is right or not as a representative of his constituency.

BABU BRUPENDRA NATH.—I have not for a moment disputed your dictum, but what I wanted to show the Council was this, that we are entitled to his views, and I am not disputing, subject to the dictum of the chair, the proposition that my friend's position ought to have been, but I am only saying that by all the recognized canons of political science, a representative should give expression to his own views, even if they were contrary to the views of his constituency. But apart from that subject, even though my friend has not given views of his own, I cannot discuss or oppose views, which come from a constituency in the province of Dacca, except so far that one of such views is to the effect that it will take away from the Mahomedans the right of a polygamous marriage, a proposition which I am glad to find has not had much support from Moslem members in this Council.

MOULVIE SHAMSUL HUDA.—I never said that.

BABU B. N. BASU.—No, my friend did not say that, but my friend was relying upon the opinion of his constituency, and, as he did not put those opinions explicitly before this meeting, I also rely on opinions which have been circulated to us by the courtesy of the Government of India, and amongst those opinions a prominent place has been given to this aspect of the question from my friend's constituency in East Bengal.

Now I come to my friend who sits next to me, the Maharajadhiraj Bahadur of Burdwan and may I say, 'If thou beest he, how fallen from him?' For, if I remember right, my friend was the esteemed colleague, not a long time ago, of eminent Brahmo gentlemen such as Pandit Siva Nath Shastri and my friend Herauba Chandra Maitra in the promotion of the theistic movement in Bengal. Those were days to which my friend, I am sure, looks back with pleasure, though I am afraid he has not profited by them. He reminds us of that great nobleman whom Dryden has depicted, 'stiff in his opinions, always in the wrong, was everything by starts and nothing long.' I will not go on with that quotation. My friend is very wrath with me that I have introduced such a revolutionary measure. I have tried to explain that my measure is not at all revolutionary. He says I am troubled by my solicitude for the Brahmos, but the Brahmos include Christians, Moslems, Europeans. I believe he referred to Zulus. I do not know if there are any Zulu Brahmos. There may be, and I hope there may be in the interests of the Zulus themselves. But it was not for these Zulus or non-Zulus that I was concerned. I was concerned for those Hindu brethren of mine who had not adopted the Brahmo faith, who wanted to marry, according to Hindu tenets, Hindu rites, between different castes of the Hindus themselves. My friend has felt alarmed at the laws, at the confusion of the laws which might upset inheritance, succession and adoption. I may assure him that there is not sufficient ground for his fears.

I come now to my friend Sir Gangadhar Chitnavis. He is willing to wound but afraid to strike. He would give me his support if he felt that victory would be sure. He says that it is desirable in theory, but not in practice. Why not in practice to those who want it? If it is desirable in theory, why should I ask it as a matter of principle, why should human conduct be divorced from the end that is desirable in itself. If that were so, if that were a doctrine which we adopted, practical life would be divorced from the highest region of theory, and religion would be at an end, whether Hindu, Moslem or Christianity.

There are no doubt difficulties. My friend the Law Member, I am sorry to say, is afraid of these difficulties. Where is my friend's courage? 'Extremity is the trial of spirits, when the sea is calm all boats alike show mastership in floating,' is a passage which I commend for this consideration of my friends. 'I invite you to come out with me into the open, it may be to a rough and tempestuous sea. Will you come with me?' I invite you not to a pleasure excursion on the placid bosom of the Hooghly. I invite you to undertake the task of social reform. Are you afraid? If you are, I bid you good-bye. I want trusted men who will stick to me whether I float or whether I sink. But the difficulties, such as they are, are not great. What I seek to introduce, I again repeat, is not an innovation, for, if the Christian in India can marry whomsoever he pleases without any change of faith on the part of either party, if that has wrought no havoc in its train, and that is a legislation which has stood in our Statute Book since 1872, why should you fear that this will work havoc in its operation? If the past is any guide to the future, if experience has any value, why should you be afraid? My friend, Sir Gangadhar Chitnavis says it is good in theory. Take courage, my friends. A measure like this has not done you harm in the past: it will not do you harm in the future, I feel it will do you good, but certainly it will not do you harm. The real opposition is from a certain orthodox class of Hindus and, I am sorry to say, from certain classes of Moslems. The opposition is from a feeling that there may be a dividing or crossing of the boundaries on both sides. It has been said that if my Bill became law, it would give

occasion to the baser passions of humanity to find room for action. I deny that charge most indignantly. It is rather in the direction of higher morality that my Bill points, and I say that if there is any foundation for such a fear, that fear exists fully in the present laws that we have got, for when people are moved by passion, a mere profession will not stand in their way, and so far as the Hindus are concerned, they have got their safeguards. The Widow Remarriage Act was passed into law nearly fifty years ago. The last census has shown that there are millions of widows between the age of 1 and the age of 9. How many of these have been remarried? Hindu society, as my friend the Raja Bahadur of Dighapatia has pointed out, has got in it the power of excommunication, a power which it uses very freely when occasion arises, a power which has been used even in such an advanced city as Calcutta within very recent times over the marriage of a Hindu widow. Hindu society is well able to protect itself against such innovation. Hindu society stands in no fear. Must we Hindus and Mussalman of India live in practical isolation for ever? Must there be no tender and intimate relationship between the communities? Faith is the greatest of our possessions, and it is because I believe that the present Act compels the denial of faith, and thereby keeps the communities asunder, that I have ventured to introduce this legislation. We must take a broader view of life, a more serious view of our duties to ourselves and to our country. If, by keeping our respective faiths, we can join in the highest and holiest relationships of life, why should we not do so? Must we for ever range ourselves in rival camps, in water-tight compartments as the Hon. the Law Member said? And must we look on helplessly without being able to render each other assistance, while members of our community are being swept down the current of time? I am sure that is not the feeling of educated India—Hindu or Muslim—and if I provide a bridge which the venturesome might tread, will you prevent my putting up the first prop? You may do so, but yours will be the responsibility. Your names will answer to posterity. And as for the Government, would it go back upon its own declared policy of justice to all and injustice to none? I have shown in the language of your own legislators, legislators greater than whom none have sat within the precincts of this Council, as to what the attitude of the Government ought to be. If it is justice to some, to a class, who think they ought to be allowed this liberty, why should you withhold it from them? In Christian countries, civil marriage has been introduced and adopted notwithstanding the dominant faith of the State. Why not in mine? I admit there are matters for adjustment, matters which I do not regard as insuperable difficulties. I frankly said that they should have the most careful consideration. I have suggested a Select Committee in which Government predominates and where the opponents of my measure are very strongly represented. Let it, I ask the Government, let the Bill be referred to a Select Committee. Let us see if we cannot evolve a Bill out of our conjoint labours which will meet the wishes of the more advanced and not violate the sentiments of the more orthodox. If we cannot, there is no harm. If we may, we leave a legacy for our children greater than any earthly kingdom. We shall begin the writing of a new page in Indian history. We shall have forged the first link of a new bond for Hindus and Moslems, we shall have laid the foundations well and truly of a great national structure, and sir, yours will be the glory, yours the credit, for you will be the master-builder, we but humble labourers. For God's sake, tie us not to the dead and unyielding roots of fossilised customs, while we see the stress of life recede from us, 'what custom wills in all things should we do it, the dusty antique times will lie unswept, and mountainous error will be too highly propped for truth to o'erpeer.' Let us rise above custom and follow truth.

A QUERY.

[TO THE EDITOR OF THE 'LEADER']

SIR,—Will you or any of your numerous readers kindly let me know if there is any institution in these provinces opened either by Government or public where juveniles, who may unfortunately have got such evil habits as abusing and stealing the property of their parents, could be sent for some industrial training on payment of some monthly fee? I need hardly add that strict supervision is of the utmost importance in such institutions.

BANWARI LAL GUPTA,

Brindaban. Mechanical Engineer.

—In connection with the queue-cutting question there have been serious riots in various parts of the Federated Malay States. Recently in Kuala Lumpur the Volunteers and Guides had to be called out and before the disturbances were quelled several Chinese were wounded. The origin of the trouble appears to be the efforts of queueless Chinese to induce others to remove their queues.

THE FEBRUARY INDIAN REVIEW.

THE WATCHWORD OF HOPE.—The Hon. Mr. Justice Shab Din.

THE ROYAL VISIT AND ITS RESULTS.—The Hon. Rao Bahadur R. N. Mudholkar.

THE CORONATION BOONS.—Dewan Bahadur K. Krishnaswami Rau.

HIS MAJESTY'S VISIT TO INDIA.—The Hon. Sir P. M. Mehta, The Hon. Sir Ibrahim Rahimatlola, The Hon. Mr. Justice Saikaran Nair, The Viceroy's Message to Lord Crewe, His Majesty on His Indian Tour.

THE ETHICS OF THE GREAT ARYAN TEACHER.—The Anagarika Dharmapala.

IMPERIALISM AND IMPERIAL FEDERATION.—Prof. V. G. Kale, M.A.

TORU DUTT.—Mr. P. Seehadri, M.A. SOME ASPECTS OF INDIAN COMMERCE AND INDUSTRY.—Mr. G. Findlay Shirree, M.A., I. E. S.

SWAMY RAMA TIRATH.—Mr. Purn Chand. MR. GOKHALE'S EDUCATION BILL.—The Late Mr. V. Krishnaswamy Iyer.

And a number of other interesting articles.

ILLUSTRATIONS.—Images of Buddha, Dhyan Buddha, Asoka Pillar at Lumbini, the spot where Buddha was born, Swami Rama Tirath, The Maharaja of Darbhanga, The New Maharaja of Nabha.

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LAW REPORT, MARCH 8.

ALLAHABAD HIGH COURT.

CRIMINAL SESSIONS.

Mussoorie Murder Trial.

(BEFORE THE CHIEF JUSTICE.)

At the Allahabad High Court Criminal Sessions presided over by the Hon. the Chief Justice, Sir Henry Richards, the trial was resumed of Miss Eva Mounce Stephens, who has been charged with the murder or alternately of abetting the murder by poisoning of Miss Francis Mary Garnett Orme in the Savoy Hotel of Mussoorie on the 18th of September, 1911.

The jury consisted of the following nine gentlemen:—Mr. Macleod (Foreman), Mr. Cairns, Mr. Dacosta, Mr. R. E. Luzai, Mr. W. E. (Hilton), Mr. H. D. Pantra, Mr. E. W. Chandler, Babu Pragdas and Babu Gopal Chandra Lahiri.

Messrs. Guy P. Boys and G. W. Dillon appeared for the prosecution and Messrs. C. Ross Alston and Ewing defended the accused.

The Case of the Crown.

Mr. Boys, resuming his opening address for the prosecution, said that the previous day when the court rose for the day he was dealing with what happened at Lucknow during the accused's stay there from the 12th September to the 19th September and with regard to what Miss Jackson would depose before the court. It was said that either on the 16th or 17th of September while at Miss Orme's Lucknow house, 'Winter Haze', the accused showed a letter from Miss Orme to Miss Jackson which said that she did not expect to live till their removal to Jhansi and that the accused after Miss Jackson had read it tore it up. That was the version of the accused, but the Crown would produce the evidence of Miss Jackson who would say that the accused did not give that letter up in the hands of Miss Jackson but read out that letter to her and then tore it up. He would ask them to determine if the accused did read what was written in the letter or she pretended to read the letter and read something else. At the same time counsel would, in passing, draw their attention to the name Miss Orme had given to her house. It was called 'Winter Haze'. He would not make any suggestion to that but they might consider if the word Winter had anything to do with Mrs. Winter, who the Crown suggested was a spiritual being in whom the deceased believed. There was also some peculiarity about the word 'Haze', it was not spelt Haze, but Haze, and it might possibly have some connection with the Haze they see in crystals. Continuing the story of the letter counsel said that from the 13th September till the 19th when the accused was absent from Mussoorie the deceased almost daily wrote to her. Those letters were received in Lucknow and after having been read they were torn up by the accused. But the police recovered pieces of them. Counsel would place all those letters before them and then would ask them to consider if the story of the accused's receiving a letter on the 17th about Miss Orme not expecting to live was true. They had the letters of the 14th and the 16th in full. They knew that no letter was written on the 17th. The letter written on the 18th reached the accused at Jhansi on the 19th. Then there was the letter of the 15th which they had only in part as the pieces found could in no way be intelligibly arranged. That letter must have reached the accused on the 16th or the 17th and that must be the letter which was alleged to have been given to Miss Jackson by the accused to read. The letter of the 14th was a long letter full of gossip and discussion as to the arrangements for Jhansi. Then the letter of the 16th was also a cheery letter in which there was a lot of gossip and the deceased wrote a significant sentence, 'I am glad Mrs. W.'s plans are all coming right as she has worked hard.' In that letter the deceased also wrote that their account-books should be transferred to the Allahabad Bank, Jhansi. Then there were two letters of the 18th. A more cheery letter than the first there could not be in which the deceased informed the accused that she had burnt all her letters. The other letter of the same date was found in an unfinished condition in Miss Orme's room on the morning of the 19th and in it she said, 'I am looking forward so much to seeing our new bungalow and I am simply counting the days now till we go on the 27th.' The deceased in it wrote that she would finish that letter next morning. The writing of that letter was probably the last thing she had done before her death and it threw a great deal of light on the state of her mind that night. There remained the letter of the 15th which they had not got in full, and which the accused possibly suggested contained words to the effect that the deceased did not expect to live. The words, as they were able to gather, were to the effect that she was going to Jhansi on the 27th instead of on the 3rd October as originally arranged and that she was delighted to be going down sooner. Even if they supposed for a moment that the letter of the 15th contained those words which the accused alleged it did, the most significant thing was that any subsequent letter did not suggest at all that the deceased was under any impression that she would or had any intention that she should die before going to Jhansi. Those letters were emphatically not of the person who was on the brink of taking her own life. Counsel said that it was the letter of the 15th that was read out by the accused to Miss Jackson in another way. It was never handed over to Miss Jackson. Counsel had till then referred to three incidents in connection with Miss Jackson, the accused's prophesying the death of Miss Orme, the accused's falsely telling Miss Jackson that she had left a nurse with the deceased as she was not fit, and the accused's reading out that letter. Then another significant incident happened when Miss Jackson and the accused were sleeping in the Civil and Military Hotel on the night of the 18th. During the night the accused woke up Miss Jackson saying 'Oh Miss Jackson, do get up.' Miss Jackson said, 'Whatever is the matter?' The accused said, 'I have just seen my cousin.' Miss Jackson said, 'Nonsense, it must have been a dream.' Still the accused was very persistent and then Miss Jackson said, 'It must be and then Miss Jackson said, 'No, Miss Jackson then asked her where she had seen her. The accused replied, 'Over by the dog.' The dog was Miss Orme's as would be seen from Miss Orme's letters. Then Miss Jackson coaxed her to go to sleep again and she herself, after making a remark about the dog, got out of bed and went over, patted the dog and spoke to him. She then got back to bed and Miss Jackson again coaxed her to go to sleep. Proceeding, counsel said that that had happened at Lucknow exactly at the time when the fatal draught must have been either administered to or taken by the deceased

which resulted in her death. It must have been either through genuine second sight which the accused was said to possess, or the accused must have in that way tried to prepare the mind of Miss Jackson for the tragedy they were going to hear of. At any rate that conduct of the accused was most significant. Then there was further evidence that on the 18th the accused seemed to be rather worried because she had no letters from her cousin, that she gave no reason for that and that she said that she was afraid something must have happened to her cousin. On the morning of the 19th again it was said that the accused seemed much upset and seemed agitated because she had not had a letter from her cousin. Still, they would find that the accused had sent no letter or telegram either on the 18th or on the morning of the 19th enquiring about deceased. Counsel would ask them from that to draw an inference if the accused's anxiety was really about the health of the deceased because she had received no news from her or because of something that she expected would happen in Mussoorie. At 10 o'clock on the morning of the 19th Mr. Jackson who had come from Mussoorie and who had seen the deceased well and fit on the 18th, told the accused that the deceased was all right. Then the accused started for Jhansi on the 19th and reached here the same evening where she received a telegram reporting the death. The accused wired in reply that no money should be spared for the funeral. Then on September 20 she wrote two letters to Mussoorie and two to England. In the letters she wrote to Mussoorie she expressed her unwillingness to go to Mussoorie because, as she said, she was knocked up by journey, packing work and the news. In one of her letters to England she reported to her father that her friend was found dead in her bed and that she got everything of her and in her second letter she simply reported the death to the sister of the deceased. As the accused was required for the inquest the magistrate ordered her to go to Mussoorie and she had to go there on September 23. The accused was seen there by the civil surgeon and he would say if the accused at all then seemed to be knocked up. She first met there the house-keeper of the Savoy Hotel who told her everything about the death. She then saw a barrister about the will. Then she made a statement at the inquest. The gist of the statement led one undoubtedly to believe that the death was due to natural causes. She gave the same description about the habits of the deceased in sleeping in her bed as the house-keeper might have given her about the condition in which the deceased's body was found. In that statement she said that they did indulge in crystal-gazing but it was only a fun, and she also spoke of the heliotrope-coloured bottle. As regards the purchase of poison, she admitted her knowledge about the buying of arsenic but denied any knowledge of the prussic acid. At first it was suggested that the acid was bought on the 8th, and then the accused said that she knew that the deceased had gone out that morning, but it was soon discovered that the acid was bought on the 9th. In that statement the accused also said that she knew that the deceased had two sets of false teeth but said that she had never seen her putting them on. Then she suggested that the keys in her possession be sent to Jhansi for the search of prussic acid in the boxes. It would be remembered that the boxes were in possession of the deceased for nearly a fortnight before that. On the 29th the magistrate did take the keys but did not send them at once as he had not made up his mind about the case. At last on the 23rd October the collector of Jhansi opened the box in the presence of one Miss Padbury. He found no drugs in it, but found a set of false teeth. At first he paid no attention to its discovery as he knew of no mystery about the missing set of teeth. Then Mr. Boys referred to the letters written by the accused to England to her own friend, Mrs. Mockford, and the sister of the deceased. In those letters the accused, speaking of the deceased's death, said that 'she had passed over.' Mr. Boys drew their attention to the fact that there was a great contrast in the letters written by the accused to her own friend and the letters written by her to the deceased's sister. In one of her letters to the deceased's sister the accused wrote:—

I hope you are keeping well and not fretting over your sister's death. You know she longed for the next world and I am sure she is getting the happiness there with those she loved and who had gone before. It is wrong of me to grieve as I do, but I miss her and all her sweet gentle ways every day, and I have not only had to part with her, I have had to suffer and been treated cruelly by people here in the hills because she died suddenly. Mr. Slacke has been a great help to me in shielding me from the unkind world, it seems such a hard return for all I did for Francis.

In a letter to her own friend she wrote:— 'I trust you are well and not having bother and questionings about me. Of course nothing can be discovered to arrest me for my dear friend's death, for there is nothing to discover.' She was one of those unfortunate creatures who believe in spiritualism, and I am afraid that has caused her to take her life as there seems no clue to anyone having murdered her and she died of prussic acid poisoning. She was always saying her fiancé (?) who died out here was calling her, so the only thing I can think is that she imagined he called her and poisoned herself to go to him. I have had to go through untold worries and my hair is nearly white through it, but I did not feel in the least anxious as how on earth I could do it when I was thousands of miles away and had been for some time. I could not imagine the police could be such fools really. One never knows what silly clue the police may get and do it, but nothing could come out of it and I don't care a damn as I have the money to punish them afterwards.' Continuing, Mr. Boys said that the accused who was damning the police on the 30th November was arranging for her passage home the same day.

Concluding, counsel said that that finished what he had to say in the opening of the case, and he hoped they would appreciate the exact relations of the various circumstances which he had enumerated. The evidence that would be produced would show that the accused did not die of suicide or accident but was murdered and that she was murdered not for robbery or out of enmity but for benefit under the deceased's will. That would be enough only to create a suspicion against the accused but not to secure her conviction. But the Crown would go further and prove that the accused did bring about the murder, and they would have to determine if the prosecution proved without any shadow of reasonable doubt that

Continued on page 9.

Mr. Basu on His Bill.—Contd.

You can contract, or to use the expressive language of my friend the Hon. Mr. Subba Rao, that anybody can marry anybody else, under the present law, only the contracting parties have got to make a declaration that they do not profess the Hindu or the Mahomedan faith or any other faith in India. Well, supposing a member of a joint Hindu family makes that declaration and marries a Moslem, what is it that can save the family from putting up with him in his own home except by seeking separation? My Bill will do nothing more. It will simply save the parties from making a declaration which may not be true. But even that declaration is not necessary under certain circumstances. If the Mahomedan member of this Hindu household is objectionable, I believe a Christian member of a Hindu household is equally objectionable. Under the Indian Christian Marriage Act, it is not necessary to make any declaration if one of the contracting parties is a Christian, so the Hindu man or woman can easily marry a Christian wife or husband and introduce the husband or wife into a Hindu home, the only protection now being a separation or division of the family. The same protection will apply even if my Bill ever becomes law. There is another fact which the opponents have overlooked, namely, the provisions of the Act known as the Lex Loci Act. In that Act, supposing the brother of a Hindu householder embraces the Mahomedan or the Christian faith, he succeeds. Not only does he succeed, but that Act has been considered by the Allahabad High Court to extend so far that his sons will succeed. If my brother, for instance, under the law as it now exists, embraces the Moslem faith, marries a Moslem wife and has children who follow the Moslem faith, and if I die without sons, my Moslem brother or Moslem nephews will succeed just as well as my Hindu brother or Hindu nephews would succeed. Where then is the difference that my Bill will introduce into the existing law? If there are difficulties, if there are elements of confusion in a Hindu home, in the Hindu social life, these difficulties, these elements of confusion exist to-day just in the same degree as they will exist if my Bill becomes law. It has been held by the Privy Council in the case of the Chief of Masjidia, Sardar Dyal Singh, that a Sikh or a Hindu, by becoming a member of the Brahmin Samaj, does not necessarily cease to belong to the community in which he was born. It was held, in a case in Indian Law Reports, 25 Bombay, 551, where a Hindu convert to Mahomedanism after his conversion gave a way his Hindu son by Hindu wife to a Hindu brother, that that adoption was valid; and in Bengal a Brahmo gentleman who practised Brahmo rites was allowed, under the Act which I am seeking to amend, to give his son born as a Brahmo and observing the Brahmo rites for adoption to a Hindu brother, and that adoption was held to be valid. All this confusion does exist, mine will not make it worse confounded, if there is confusion at all. Sir, these are the questions, the principal questions, which the Hindu opponents to my measure have raised. I have dealt with them, so far as I am able, to show that their fears and apprehensions are unfounded and unjustified. I will now deal, and deal very briefly, with the principal objections of the other communities. Our Moslem friends outside this Council, not all of them, but some of them, have also opposed my measure. Well, there are authentic cases of unions with Moslems and non-Moslems, authentic cases in our country as well as elsewhere. There is one objection which I can appreciate, though in my time of life it is difficult to sympathise with it. An esteemed friend from Dacca, brought into an unenviable notoriety by a recent speech in the House of Lords, protested against this measure on the ground that it will not be possible to indulge in the privilege, or rather to exercise the privilege, of polygamy if this Bill became law. Whether polygamy is a good or a bad institution I do not propose to discuss. The Mormons of America have accepted it, and probably there may be something good in it after all, but my friend need not be afraid that he will ever be disabled, from keeping a full harem if my Bill passes into law, for he need not marry under my Act at all. It is a voluntary measure, an enabling measure, of which Mahomedans, and their number is happily growing small, who seek to still continue the polygamic habits of their ancestors in Arabia, need not be afraid. But it may afford great protection to those who seek to safeguard the interests of their daughters or sisters. No provision in a Mahomedan marriage contract—and I have had my hand in the framing of these contracts just as much as any Mahomedan member of this Council has had—can give absolute right of protection in this respect. With the facilities that now exist of travel in foreign countries where young men go for study or for pleasure, it becomes an increasing danger to the girl-wife or to the father of the wife, and I am quite confident that many Mahomedans would avail themselves of the provisions of this measure to marry their children under the Act if they are not made to deny their faith so that they can be saved from any future fears. Among the Mahomedans, marriage with a non-Moslem confers upon the children rights of legitimacy. Whatever may be thought of the marriage itself, and there are divergent schools of thought upon it, there is no difference about the legitimacy of the children: they are not affected at all. It is curious that what troubled my friend at Dacca also troubled a strong Hindu opponent of my Bill, Mr. Bhajekar in Bombay. I am sorry to say that in his note he says that if my Bill passes into law it will render impossible for a Hindu husband to remarry if he is denied the blessings of a child from his first union. Well, if the powers of adoption that a Hindu has are not sufficient, my Act is not obligatory, and a Hindu husband who wants to keep in reserve the right to marry again at some future time during the life-time of his wife, he need not marry under this Act at all. Sir Roland Wilentz, a great authority on Mahomedan law and jurisprudence, says at page 66 of his introduction:—'Supposing it were possible to ensure the exact conformity of judge-made Anglo-Mahomedan law to the standard of the 13th, 17th or 19th century orthodoxy, the graver question would remain, how far this state of things would be likely to give satisfaction to Indian Mahomedans, of the 20th century. Considering the intellectual ferment now going on among Indian Mahomedans, and looking to the wide publicity given to the views of Mr. Justice Ameer Ali, it is difficult to suppose that there are none who would jump at the opportunity of contracting a legal marriage on a footing more distinctly monogamous than can be secured by even the most carefully drawn contract under Anglo-Mahomedan

law, if the thing can be managed without the formal procedure as required by Act III of 1872. And this is what I seek to remove, the formal procedure inculcated by Act III of 1872. Mr. Justice Ameer Ali, a great Mahomedan authority, has welcomed such a proposal. Sir Roland Wilentz thinks that such a proposal would be a great benefit to many Mahomedan reformers of our country. As regards the Parsees, there has been opposition no doubt to my Bill from this Parsee community of Bombay, but there has also been very strong support from Parsee gentlemen and Parsee organs of public opinion as I said, the newspapers *Parsee and Oriental Review*, both of them Parsee journals, have given me their whole-hearted support. There is a fear in the Parsee mind, the Parsee is exclusive naturally from his position of isolation as the Hindu Brahmin is, and he does not want to admit into his fold the non-Parisi. But the Indian Christian Marriage Act enables him to do so. There was a great fight in Bombay over the marriage of a Parsi gentleman with a French lady and I believe the fight ended in a victory for the French lady. However that may be, their position will not be worse.

This is, then, briefly the position of the different communities, Hindu, Moslem, and Parsi. With regard to the effect that my Bill would bring about if it became law, I ask my honourable friends, including members on the Government side, as to whether the effects are such as may be at all described as revolutionary. Many of the local Governments, while sympathising with my Bill, have found it impossible to give me their support. The Government of Bombay is sarcastic, it says: 'Who will look after the masses of India? They will be dissatisfied with this measure, they will not blame Mr. Basu or his party, but they will blame the Government.' I should like to put a question in reply, When does the Government of Bombay think the masses of India will come to appreciate this Act and to marry under it? When they do come to think what it means, they will not blame the Government of India, but less it for having allowed Mr. Basu to get it passed into law. But that is another question. It is the fate of all reformers to meet with ridicule and contempt. My friend, the late Home Member, who we all regret is no longer in our midst, said when I introduced this Bill: 'Before we proceeded further, the mover of the Bill should be able to assure us that he had behind him the full and almost undivided support of all the communities who are affected by it. It is a fixed principle of the Government of India not to interfere in any way whatever with the personal laws and customs of the different peoples of India, unless they have strong and conclusive evidence that the change is desirable and that it is the policy to which I hope I shall continue to adhere.'

Sir, is this a condition which at any time is capable of fulfilment? Is this a condition which was kept in mind by the Government itself when it introduced measures which had the effect of removing social disabilities from the people of India? If not—and the answer must be an emphatic no—why should that condition be insisted upon in my case? Take the case of progressive England itself. Take the Deceased Wife's Sisters Bill. If the condition was that it would not be passed into law until it had the full and almost undivided support of the community, I am afraid it never would have

passed into law. If that is the condition of things in Western countries the position in my country is much worse. In the first place we have got to deal with a peculiar society, a society conservative in its inmost fibre. We have to deal with a great amount of superstition and prejudice and ignorance. A time may come when, after my friend the Hon. Mr. Gokhale's Bill is passed into law and education has spread amongst the masses, probably the masses will demand it and it will be irresistible. But in the meantime, what of those who think, from conscientious grounds, from grounds of social policy, that intermarriage ought to be permitted? We are asking for nothing more than personal liberty of faith and practice, and if personal liberty of faith and practice does not encroach upon any other rights, upon rights of any other people, does not subject them to any appreciable injury and if the exercise of it is not inimical, no country in the world ought to stand against it. I was referring to the state of my country. I will briefly, in the language of a very high authority, place before you what that state is. There is a well known passage in the Vishnu Samhita:

कलौ यद्वा समापन्ना यथा तत्रा यथा विशाः ॥

that in the Kali Yuga everybody is a Sudra except the Brahmin, so that we have not got the four Varnas which originally prevailed in India. Buckle says, 'To the great body of the Indian people the name Sudra is given.' I am quoting from volume 1, page 78:—'And the native laws respecting them contain some minute and curious provisions. If a member of this despised class presume to occupy the same seat as his superiors, he was either to be exiled or to suffer the most painful and ignominious punishment. If he spoke of them with contempt, his mouth was to be burnt. If he actually insulted them his tongue was to be slit. If he molested them he was to be slit. If he molested them, he was to be put to death. If he sat on the same carpet with a Brahmin, he was to be named for life. If, moved by the desire for instruction, he even listened to the reading of the sacred books, burning oil was to be poured into his ears. If however he committed them to memory, he was to be killed. If he were guilty of a crime, the punishment for it was greater than that inflicted on his superiors'. So on, and so on. 'And lest this should not be enough to maintain the subordination of society, a law was actually made forbidding any labourer to accumulate wealth, while another clause declared that even though his master should give him freedom, he would in reality be still a slave, for, says the law-giver, of a state which is natural to him, by whom can he be divested? The natural state being slavery, by whom, indeed, could he be divested? And the learned author goes on to say, 'I need not where that power may be by which so vast a miracle could be worked.' I believe that power is in our midst to-day. It has been said that the Government of England in India is a providential arrangement. To us, Hindus, it is really so. It is the hand of British rule in India that will lift the Sudra, the non-Brahminical communities, from their present position. It is that which is my hope, it is that which is my trust.

Sir, I am not sanguine enough to believe that to me will be given the satisfaction of seeing my Bill passed into law. I am but a faint and weak worker

in a difficult field, but though to me may not be vouchsafed even the Pisgah sight of the promised land, the standard that I carry, though it may fall from my hands, others stronger, others mightier, others wiser than myself, shall rise and they certainly will carry it forward to its goal.

BRINDABAN NEWS.

(FROM A CORRESPONDENT.)

Prem Moha Vidyalaya.—The annual examinations are over. It is hoped that the results will be very good this year. Almost all the examiners are outsiders. The third anniversary of this institution will be celebrated on the 12th, 13th and 14th March. The dramatic club of the institution will play the drama entitled 'Randhir Prem Mohini' on the night of the 13th March in aid of the institution.

Thieves.—During the past few weeks, thieves visited many houses and at one or two places with great success. The public are rather frightened and many people say that these men, who seem to be those released on the happy occasion of the Durbar, are taking bad advantage of the clemency shown by their Imperial Majesties on the memorable occasion of their Durbar at Delhi.

Weather.—The weather is fast changing though we have a rather cold breeze in the morning.

THE CALCUTTA GAZETTE.

Wednesday, March 6.

Mr. T. S. Macpherson, I. C. S., is appointed to act temporarily as additional district and sessions judge, Bhagalpur, on being relieved of his appointment as officiating district and sessions judge, Hooghly.

The officers, named below, are, on the conclusion of their training in Survey and Settlement work in Shahabad, posted to the headquarters stations of the districts mentioned opposite their names:—

- Mr. H. W. Williams, officiating joint-magistrate and deputy collector ... Manbhum.
- " P. C. Tallents, offg. joint-magistrate ... Champaran.
- " E. S. Hoernle, assistant magistrate and collector ... Darbhanga.
- " J. A. Saunders, ditto ... Shahabad.
- " A. R. Toplis, ditto ... Ranchi.
- " A. D. Tuckey, ditto ... Saran.

The officers, named below, are, on the conclusion of their training in Survey and Settlement work in Chota Nagpur, posted to the headquarters station of the Patna district:—

Mr. E. H. Johnston, officiating joint-magistrate and deputy collector.

Mr. L. S. Biugemann, assistant magistrate and collector.

Babu Atulyadhar Banerji, deputy magistrate and deputy collector, on leave, is posted to the headquarters station of the Ranchi district.

Mr. E. A. O. Perkin, assistant superintendent of police, Muzaffarpur, is transferred to the Sitamarhi sub-division of that district.

Mr. Tunji Mirza, deputy superintendent of police, was attached to the headquarters station of the Purnea district from the 29th to the 31st December, 1911.

The following cable, dated London, February 24, from his Majesty the King-Emperor, has been received by his Excellency the Viceroy:—'The Queen and I are grieved to hear of the death by an accident of the Maharaja of Mourbhaoj. Please convey to the Maharani our sincere condolences with her in her sorrow. We remember, of course, the important part taken by the Maharaja in connection with the Pageant on the maiden and our pleasure on seeing him on that occasion.'

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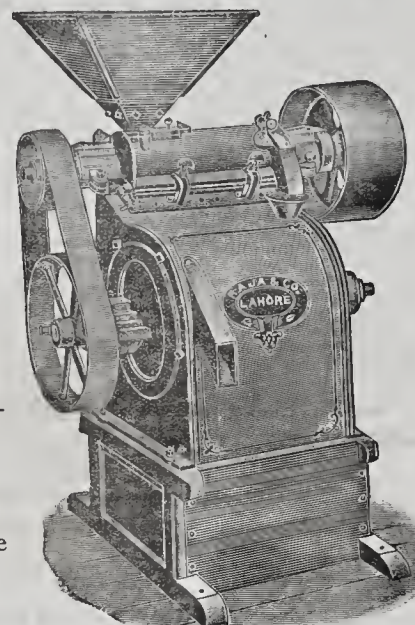
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(Sections 64 and 68 of the Code of Civil Procedure.)
CIVIL SUIT No. 602 of 1911.

IN THE COURT OF MUNSIF, PURWA.

Jagannath ... Plaintiff,

versus

Mahraj Din ... Defendant.

To—(1) Mahraj Din, (2) Gur Sahai, minor,

under the guardianship of Musammal Lalta, his mother, sons of Dulare Brahman, dwelling at Alipur, pargana Daudya Khara, tahsil Purwa, district Unao.

WHEREAS the plaintiff has instituted a suit in this Court against you for Rs. 144, you are hereby summoned to appear in this Court in person, or by a duly authorized pleader of the Court, duly instructed and able to answer all material questions relating to the suit, or who shall be accompanied by some other person able to answer all such questions, on the 15th day of March, 1912, at 10 o'clock in the forenoon, to answer the above-named plaintiff; and as the day fixed for your appearance is appointed for the final disposal of the suit, you must be prepared to produce all your witnesses on that day; and you are hereby required to take notice that, in default of your appearance on the day before mentioned, the suit will be heard and determined in your absence; and you will bring with you, or send by your pleader any documents which the plaintiff desires to inspect, and any documents on which you intend to rely in support of your defence.

Given under my hand and the seal of the Court this 1st day of March, 1911.

By order,
BHOLA NATH SAHAI,
Munsarim, Munsif's Court, Purwa.

450 c. s.—5-3-12.

SUMMONS FOR DISPOSAL OF SUIT.

Sections 64 and 68 of the Code of Civil Procedure.)

SMALL CAUSE COURT SUIT No. 431 of 1912.

IN THE COURT OF MUNSIF, PURWA.

Jagannath ... Plaintiff,

versus

Mahraj Din ... Defendant.

To—(1) Mahraj Din, (2) Gur Sahai, minor,

under the guardianship of Musammal Lalta, his mother, sons of Dulare Brahman, dwelling at Alipur, pargana Daudya Khara, tahsil Purwa, district Unao.

WHEREAS the plaintiff has instituted a suit in this Court against you for Rs. 94-14-3, you are hereby summoned to appear in this Court in person, or by a duly authorized pleader of the Court, duly instructed and able to answer all material questions relating to the suit, or who shall be accompanied by some other person able to answer all such questions, on the 15th day of March, 1912, at 10 o'clock in the forenoon, to answer the above-named plaintiff; and as the day fixed for your appearance is appointed for the final disposal of the suit, you must be prepared to produce all your witnesses on that day; and you are hereby required to take notice that, in default of your appearance on the day before mentioned, the suit will be heard and determined in your absence; and you will bring with you, or send by your pleader any documents which the plaintiff desires to inspect, and any documents on which you intend to rely in support of your defence.

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Munsarim, Munsif's Court, Purwa.

450 c. s.—5-3-12.

would be beyond the power of the country to afford it. The present average cost of primary instruction per boy was under Rs. 4 a year. The number of boys in the country between the ages of 6 and 10 was roughly 12½ millions, of which number about 4 millions were already at school. This left 8½ millions to be still brought to school, which at Rs. 5 per head meant 42 crores of rupees a year, the cost being divided between the local bodies and the Government in the proportion of one-third and two-thirds. That would mean three crores for the Government. If that figure was worked up to in ten years it would mean a continuous annual increase of 30 lakhs—a sum which the Government could well afford to find. If they added another crore to the expenditure on girls' education and for general improvement and if they were called upon to raise the whole of that 4 crores at once an addition of about 2 per cent to the customs would produce that. There was no special merit in maintaining the customs at 5 per cent, and they might as well stand at 7 per cent without causing any serious hardship to anybody. It should be remembered that at one time the customs stood at 10 in India, and that in Egypt they were even today about 8. As regarded the objection that the scheme would result in financial injustice and inequality in the treatment of different localities he (Mr. Gokhale) considered that objection to be one of the flimsiest that had been urged against his plan. That argument was based on a complete misapprehension of the scheme. There was no suggestion that any money should be taken out of existing expenditure incurred on education for its extension on a compulsory basis, for that provision was to be made by extra funds raised locally or received from the Government of India. Lastly as regarded the objection urged by some of his Mahomedan brethren he was perfectly willing to meet them by providing that where children speaking a particular language attended a school provision should be made for teaching them in that language and where the number was less than that should be left to the community to say which children should come under the compulsory clauses of the Bill or not.

He (Mr. Gokhale) could not understand why such vehement opposition should have been offered to his modest measure. Any municipality that did not want to come under the Bill could keep out of it. Any local Government that wanted to prevent compulsion from being introduced in any area under its control could withhold its sanction to such an introduction, and finally the Government of India by laying down as high a proportion as it deemed desirable of school-going children at school as a preliminary condition to be satisfied before any local body could take up the question of compulsion at the initial stage. He could not see how a purely permissive measure hemmed in by so many safeguards could do any harm anywhere. He (Mr. Gokhale) knew that the fate of his Bill was sealed. He would however, like to make an appeal to the Hon. Member in charge of education. There were obvious disadvantages attaching to a private bill. Why not bring forward a Government measure after the ground had been cleared by the rejection of the present Bill? What he proposed was that while the provincial Governments in view of the opinions they had expressed should be called upon to push on elementary education as vigorously as possible on a voluntary basis out of their own revenues the Government of India through its educational department should assume direct charge of its extension on a compulsory basis. If the Government of India introduced a bill empowering local bodies to introduce compulsion under such control and safeguards as might be considered necessary and if at the same time it announced a liberal policy of grants for compulsory education out of the imperial exchequer most of the difficulties of the problem would be solved.

In concluding his speech Mr. Gokhale said: "My lord,—No one is so simple as to imagine that a system of universal education will end all our ills or that it will open up to us a new heaven and a new earth. Men and women will still continue to struggle with their imperfections, and life will still be a scene of injustice and sufferings, of selfishness and strife. Poverty will not be banished because illiteracy has been removed, and the need for patriotic, or philanthropic work will not grow any the less. But with universal education the mass of our countrymen will have a better chance of life. With universal education there will be hope of better success for all efforts, official or non-official, for the amelioration of the people, their social pro-

gress, their moral improvement, their economic well-being. With universal education the mass of the people will be better able to take care of themselves against the exactions of unscrupulous money-lenders or against the abuses of official authority by petty men in power. My lord, with 94 per cent of our countrymen sunk in ignorance how can the industrial efficiency of the worker be improved? With 94 per cent unable to read and write how can the evil of superstition be effectively combated, and how can the general level of life in the country be raised? My lord, His Majesty the King-Emperor in delivering his message of hope to the people of this country before he left Calcutta said, 'And it is my wish that the houses of my Indian subjects may be brightened and their labours sweetened by the spread of knowledge and what follows in its train: a higher level of thought, of comfort and of health. No nobler words were ever uttered. May we not hope that the servants of His Majesty in this country will keep these words constantly before their minds and will so discharge the responsibility which they impose that future generations in this country will be enabled to turn to His Majesty's declaration with the same fervent and reverent gratitude with which the people of Japan recall to their Emperor's famous rescript of 1872, My lord, I know that my Bill will be thrown out before the day can close. I make no complaint. I shall not even feel depressed. I know too well the story of the preliminary of the efforts that were required even in England before the Act of 1870 was passed either to complain or to feel depressed. Moreover I have always felt and have often said that we of the present generation in India can only hope to succeed out of our failures. The men and women who will be privileged to serve her by their success will come later. We must be content to accept cheerfully the place that has been allotted to us. This Bill thrown out to-day will come back again and again, and I am confident that on the stepping stones of our failures a measure will rise which will at last spread the light of knowledge throughout the land.

"It may be that our efforts may not coaduce even indirectly to the promotion of the great cause which we all have at heart and that they may turn out after all to be no better than the mere ploughing of the sands of the seashore. But whatever fate await our labours we shall be entitled to feel that we have done our duty, and where the call of duty is clear it is better even to labour and fail than not to labour at all."

OPPOSITION TO THE BILL.

The Hon. Mr. Dadabhoj who followed Mr. Gokhale opposed the motion. He said that there must be a comprehensive scheme outside the scope of the Bill, and a small beginning could not be made without due regard to the central object. Clause 8 was the most objectionable feature of the Bill. Mr. Dadabhoj quoted the opinions of local Governments and the Bombay Corporation in support of his contention. He further said: My lord, several reasons combine to discredit Mr. Gokhale's scheme of elementary education in view of the financial responsibility of the Government. If Government has to pay the whole cost or even a large part of it there must be a general scheme of elementary education for both urban and rural areas. The general taxpayer cannot be made to pay taxes for the benefit of particular areas only. He has a right to claim equal treatment. If that is so any extra allotment out of Government funds for the support of primary education in towns can only be made by diverting funds that would otherwise be spent on rural areas. This is inequitable in principle. It entails double injustice to the rural population. Funds to which they contribute are diverted from the rural areas at their expense. Education there will be starved to that extent. There will be concentration instead of diffusion. Education in the towns will be supported at the sacrifice of the villages. The classes will secure greater advantages than the masses."

The Hon. Sir Gangadhar Chitnavis in opposing the motion said that he was doing so not from any want of sympathy with its object or from any want of appreciation of Mr. Gokhale's motives and able exposition of its merits, but from the conviction that it was unnecessary and unpractical. He thought that even to the very people for whose benefit the measure was intended compulsory primary education would not prove a blessing. He quoted the opinions of the local Governments and educational officials who were against the Bill and said that putting aside all other objections the cost of a satisfactory scheme of compulsory education which must be free for a vast country like India was

so enormous that it could not be said to be within the range of practical politics.

SIR V. THAKORSEY.

Sir V. Thakorsey said:—"I wish to call attention to the fact that the Bill has received a remarkable volume of support from the non-official community, both Hindu and Mahomedan throughout the country. The opposition to the measure has come almost entirely from the official and the local Governments.

"I am surprised that this should be the case because the subject with which we are dealing is not one which affects the prestige or the power of Government. It is acknowledged on all hands that the greatest danger to good Government arises from the ignorance of the masses. I cannot help being reminded of a curious parallel when I think of the attitude of Government towards this Bill. Government have passed laws and adopted measures to protect the ryots against the consequence of their ignorance in their transactions with money-lenders, and landlords—measures necessitated by the illiteracy and consequent helplessness of the masses. But though Government have done so much to protect the illiterate masses they are reluctant to adopt the only effective means of removing the root cause of their helplessness, namely their illiteracy. I do not for a moment question the anxiety of the present Government to promote measures for the rapid spread of education. No-one can do so after the substantial proofs which Government have given by their liberal grants and after the striking statement of the Hon. the Finance Member, who told us of His Excellency the Viceroy's heartfelt interest in education. What I respectfully urge upon this Council is this that in every other civilized country purely voluntary measures however liberally supported by Government have proved ineffective in bringing about real mass education, and that it is high time we made a beginning in the direction of the compulsory principle. Of course it is said that the country is not ready for a Bill of this kind. My contention, on the other hand, is that you can never know whether the country is ready or not except by means of a measure of this kind. My hon. friend does not ask that compulsory education should be introduced at once throughout the country. He has provided ample opportunities for local Governments to determine whether the provisions of the Bill should be applied or not to any place, and it would be impossible to apply those provisions to any place against the wishes of local authorities.

"What more can the local authorities desire? Surely it cannot be seriously contended that there is not a single suitable locality in the whole Indian Empire, after a century of British rule, where the experiment can be tried. I may take this opportunity of assuring this Council that it is not through any lack of appreciation of the excellent work of local Governments in the educational field that I make these remarks. In my own presidency for instance, educational questions have largely occupied the time and attention of His Excellency Sir George Clarke, and I am sure I am echoing the sentiments of the Bombay Presidency when I say that His Excellency's labours for the advancement of education of all kinds have earned for him the undying gratitude of the public.

"In conclusion I will only say that it will be a great disappointment to many hundreds not to say thousands of intelligent, educated and responsible citizens outside this Council if this extremely cautious and moderate Bill were to be rejected by us in deference to, I admit, the strong but not very weighty opposition of the local Governments."

The Hon. Mr. Mudholkar in supporting the motion observed that Indian reformers had reason to be satisfied with the reception accorded to the Bill. The vast mass of Hindu opinion had emphatically pronounced for it and the bulk of Mahomedan opinion was in its favour. The All-India Moslem League had given its unqualified support to the measure. Much of the opposition to the Bill was based on a radical misconception of its essential features and provisions. Nobody wanted to thrust education down the unwilling throats of the wild and unreclaimed aborigines or the fierce border tribes of the North-West Frontier. The Bill proposed making a beginning in advanced towns and tracts where conditions were ripe for the endeavour to establish universal education.

The Council adjourned for lunch. On Council's reassembling after lunch, Viceroy presided and the discussion was resumed on Mr. Gokhale's motion.

The Hon. Nawab Abdul Majid opposed the motion because in his province unless safeguards

were provided the study of Hindi might be made compulsory to the exclusion of Urdu and religious education might be made impossible for Mussalmans. He feared that socialist ideas were coming into existence in India. He concluded by saying that the country was not ripe for the measure.

The Hon. the Maharaja of Burdwan, opposing, said, that the time had not come when compulsion could be introduced into India on the lines suggested by Mr. Gokhale.

The Hon. of Raja Kurupam supported the motion.

The Hon. Mr. Madge, said that he thought the hon. mover had not taken the surest and most practical course in order to secure his object. In fact in his humble opinion Mr. Gokhale had put the cart before the horse. What they wanted most in this country was teachers. If they had compulsory education who would teach the scholars? Then they required schools in places where they ought to be built before such a measure as this was proceeded with.

The Hon. Malik Umar Hyat Khan, Tiwana, opposed the motion and said his people were against it.

THE EDUCATION MEMBER.

Sir Harcourt Butler made an exhaustive speech. He said:

"I am really sorry to find myself in opposition to my hon. friend Mr. Gokhale and those who support this motion.

"We are all of us working for the same object, I should rejoice as much as they to see a condition of things in which elementary vernacular education could be compulsory and free in India. The Government of India are deeply concerned to bring about such a condition of things. We are, convinced of the necessity of breaking down illiteracy in India and the interest of the Government of India has not been confined to words. In 1902 they made a recurring grant of 40 lakhs a year for general educational purposes including elementary education. In 1905 they made a recurring grant of about 35½ lakhs a year specially for primary education. A considerable sum was distributed on the object last year in non-recurring grants and the greater part of the recurring grant of 50 lakhs a year announced by command of His Imperial Majesty at Delhi has been allotted to elementary education. All local Governments have of late years been devoting the funds at their disposal to it. We all recognise the splendid services which Mr. Gokhale has rendered to the cause that we have at heart. He has awakened enthusiasm for elementary education in classes which have hitherto been indifferent to its diffusion, can only regret that he is unable to give as much credit to the officials who disagree with him as they give to him.

"I now turn to the Bill. The Bill in itself is a modest and unassuming measure. It is full of safeguards—so full of safeguards that it seems to many likely to remain a dead letter. We cannot assume that it will be. If we pass this measure we must mean it to be a real effective measure, not a sham. If we accept the principle of the Bill as practical we must be prepared to put it into force and to finance it. Whether we pay two-thirds of the cost or some other proportion we are practical legislators and I ask the Council. Is not the position this, either we must mean business and see things through or we must drop the Bill. As practical legislators the first thing we must ask ourselves is what is the demand for the Bill. I pointed out last year that no local body had asked for the powers which are to be conferred by the Bill. On the contrary for the last twenty years or so local Governments have had to press municipal bodies for their neglect of primary education. The only local body that has considered the matter, the advanced and enlightened Corporation of Bombay, has definitely decided against the principle of compulsion. My friend claims that he has converted a large number of local bodies to his view. I will deal with that latter. The point that I want to make now is that the genesis of the Bill was not a spontaneous demand by the people affected by it, but a vague desire for progress based on a statistical comparison of India with other countries. I said last year and I repeat today that I am not greatly impressed by transmarine analogies.

"India with its numerous and varying types, of men, its 1,400 castes and sects, its multiform creeds and languages, its many scripts—there are 20 different scripts in common use in India—and above all with its early marriage and its seclusion of women—India, I say, cannot usefully be compared with other countries in which these obstacles do not exist. The Hon. Mr. Gokhale holds up to us

especially the example of England, Japan, the Philippines, Ceylon and Baroda.

"In England compulsory provision of schools proceeded the introduction of compulsory attendance by six or ten years and free education by twenty-one years. If we are to follow the example of England we should first pass a measure making compulsory the provision of schools throughout the country. We know we cannot do that because we cannot pay for them. There is another difficulty in following the example of England. In England primary schools are mainly staffed by women. There are some 111,000 women in England to some 35,000 male teachers in elementary schools in Great Britain, also public opinion was in favour of compulsion. In Japan the people are keenly interested in education. Sixty-two per cent of the expenditure comes from local taxation and the compulsory principle is not in fact required or enforced. In Japan, too, education is so generally advanced and respected that the elementary teacher draws a salary of over Rs. 50 per mensem on an average as compared with about Rs. 8 or Rs. 9 here. In the Philippines education is not compulsory. It would appear that the Philippines Government is feeling the financial strain of a too rapid extension of cheap education and is compelled to restrict and consolidate its efforts. There is not one town in the Philippines islands at the present time which has made adequate provision for the housing of its schools but if funds are to be reserved for school-house construction salaries must be reduced, schools must be closed and teachers dismissed or revenues must be secured from a new source for the prosecution of school-work. My hon. friend says that the population of Ceylon is similar to the population of Madras but I submit that the only lesson which we can draw from the Philippines is a lesson of caution. I will pass Ceylon by shortly. Sixty per cent of the population of Ceylon are Buddhists without the troubles of caste and despite the principle of permissive compulsion, the principle of the ordinances of 1889 and 1906, the principle embodied in this Bill remains inoperative and has had to be superseded by unqualified compulsion in declared areas. But this only applies to boys. In Ceylon, too, village government is strong, which it is not in India.

"I now come to Baroda. Baroda as I said last year is on a different footing. Baroda is surrounded by British districts and is not greatly different from them except in being more heavily taxed. My hon. friend challenged the Government last year. The population of Baroda, he said, is drawn from the same classes as that of the adjoining British territories and every day that passes sees the subjects of the Gakwar out-distancing mere and more British subjects in the surrounding districts. 'Are you content?', he asked, 'to lag behind Baroda?' We are most emphatically not content to lag behind Baroda. I am anxious to say nothing disparaging of the experiment in Baroda. It was a bold experiment for the Baroda State to make, with the machinery at its disposal. We all of us wish it success, but what are the facts? We have had a census. Taken lately and that census discloses some remarkable figures. The percentage of literacy amongst males in Baroda after five years' compulsory and free education is 17.5. In the adjacent British district of Broach where education is neither free nor compulsory the percentage is 27.4. In Surat another adjacent British district it is 24.7. The percentage of literacy amongst females in Baroda is 2. In Broach it is 26 and in Surat it is 35. Where is the lagging behind Baroda? Where is Baroda out-distancing British districts? It is far behind them and is resorting to compulsory and free education in order to make up its way. I admit that the enrolment of school boys in Baroda is 85 per cent, while in Broach it is 69, but in Baroda the attendance is only two-thirds while in British India generally it is over three-fourths of the enrolment, and in Broach I expect though I have not the figures that it is considerably higher than the average of British India owing to the advanced stage of education there. Let me remind the Council that the fines for non-attendance in Baroda amount to over Rs. 60,000 a year—a significant figure indicating a considerable measure of popular hostility, and I may say in passing giving an incidence per head of population of double the fee incidence per head of population in elementary schools in British India. I have little doubt in my mind that actual school attendance is higher in Broach with a voluntary system and payment of fees than in Baroda with the compulsory and free system.

"As regards the opinions which have been received and circulated to members of this Council all the local Governments are in favour of the extension of elementary education, but they are singularly unamiable and emphatic in their disapproval of this Bill. They assert that there is no general demand for compulsion, that the cost of compulsion would be prohibitive and most unfair in its incidence, that there is no machinery to enforce compulsion, that the school attendance committees would be ineffectual, and that if a machinery were created for the purpose it would provoke general hostility; that instead of promoting elementary education the introduction of compulsion would throw it back; and they support this with a wealth of argument that to a dispassionate reader must appear conclusive—with such a power of conviction that my hon. friend does not attempt to answer them. His wrath is greatest against the Government of Bombay—the Government of Sir George Clarke, who in his term of office has done more for education in Bombay than any Indian or European in the Presidency. I was glad—this Council, I am sure, was glad—to hear the tribute paid to Sir George Clarke by Sir Vitthaladas Thackersey.

"There seems to be an irreconcilable difference between my point of view and Mr. Gokhale's because the impression left on my mind by perusal of the opinions was that the weight of non-official opinion is also against the Bill. The majority of non-official opinions are in favour of the Bill, but the weight of authority is against the Bill as a practical measure. There are obviously different ways of counting support and opposition. Several local Governments draw attention to the absence of reason in many of the opinions favourable to the Bill. Many resolutions have been passed. Some no doubt can claim respectful attention, some remind me of the three tailors in Tooley Street. Most of the reasoned opinions by those who have practical knowledge of elementary education as it works end up with the conclusion that the Bill is premature and impracticable. In spite of Mr. Gokhale's fervid appeal last year to tax or to stop talk about in proving the lot of the masses, there is a very common objection to taxation. There is also a very common distrust of the efficiency of school-attendance committees, a very common dread of official compulsion worked through the police or other special agency. 'Inhuman locusts,' 'insatiable bloodsuckers,' I see the village attendance committees described in a Punjab opinion. That no doubt is the language of exaggeration, but I have lived in the villages amongst the people. For seven years I was a Settlement Officer and the people knew me and I knew them and I learnt how often benevolent measures may be oppressive when translated into action by local tyrants no less than by subordinate agency.

"I heard with regret Sir Vitthaladas Thackersey—ordinarily fair—insinuate that officials are guided by considerations of their prestige in determining issues submitted to them. I repudiate that insinuation with all the warmth at my command. The officials give credit to their opponents on this question for honest motives and they expect the same. The Hon. Mr. Gokhale claims that a number of the boards are in favour of the bill. They have been converted by his persuasive eloquence. He had to stump the country hard to do it. I wonder how many of those boards would adhere to their opinion when it came home to them in a definite proposal for additional taxation.

"As regards free elementary education there is little to show: the principle has long been accepted in British India. The greater part of female education is already free, primary education of boys is already altogether free in the frontier provinces of Assam, Baluchistan and the North West Frontier Province, in the Punjab and some districts of the United Provinces. Primary education is already free for the sons of agriculturists in Burma and there is also a large amount of free primary education in other provinces. A proportion of the school population varies from 10 to 33 per cent, and in some cases a higher figure, receive free primary education. In a recent communication to local Governments the Government of India have expressed themselves in favour of the extension of the principle of free elementary education for all who cannot afford to pay fees. This I hope will fully meet for the time the demand for free elementary education."

"As regarded the cost Sir Harcourt Butler said: 'My hon. friend puts the cost for the compulsory education of boys at 4½ crores a year. This estimate leaves out of account altogether the cost of increased inspection,

and training of teachers, the cost of the machinery for enforcing compulsory attendance, the cost of adequate school buildings and appliances, and the multiplication of cost which will be necessary in numerous areas by the provision of separate schools for separate classes of the community who will not frequent the same school. It leaves out of account also the cost of prolonging the course beyond four years which the best opinion regards as wholly inadequate. Even were it accepted as a beginning apart from these short comings the estimate is based on an assumed figure of Rs. 5 per head per scholar a year—a figure allowing little or nothing for improvement. Now if we are to make education compulsory we must give sufficient and suitable education and we cannot give that at the present rate of salaries with the present cost of living. I pass by the fact that we could probably not get teachers at all for a considerable number of years for any large and impetuous expansion. What I want to emphasise is this, that we must have solid improvements in our elementary schools concurrently with its expansion or else we shall be doing a great injustice to the people, and a permanent injury to India. The very lowest estimate of the cost must in my opinion be at least double Mr. Gokhale's figure if we are to make any impression in the country—and then there are the girls. They have not entered at all into the calculation.

"We have to educate the girls not less than the boys. We need not contemplate compulsion in their case, but the widespread education of girls is of vital importance to India of the future. How can we as practical men pass a measure which if it is to be effective will involve this enormous expenditure? My hon. friend says, 'I only ask you to make a beginning with compulsion', but is this a time to make a beginning with compulsion at the expense of general revenues from every side? We hear a demand, an unsatisfied demand for more elementary schools in the United Provinces. Schools have been closed for want of funds. Elsewhere there has been a check from the same cause. We know that we can have a large expansion of elementary education on the voluntary principle if only we can find the money. Are we to stop the expansion of the voluntary system in the backward areas in order to make experiments in compulsion in the more advanced localities?

"My hon. friend in kindly terms which I appreciate justifies the existence of the Education Department and asks me to further justify its existence by adopting his Bill—take over compulsion and leave the voluntary principle to the local Governments, guarantee two-thirds of the cost all round. Surely in vain the net is spread in the sight of any bird. We have a good deal in hand as it is without embarking on compulsion in local areas under local Governments against the wish and behind the authority of those Governments. I must oppose the further progress of this Bill on the ground that it is premature and calculated to damage the cause of elementary education, but this does not imply any hostility to the principles which underly it. Our mind is fixed to spread and to improve elementary education. We believe that great progress is possible. In the last ten years the number of public elementary schools alone has increased from under 98,000 to over 120,000 and the number of boys at school from under 3½ millions to over 4½ millions. Ten years is not a long time in the life of India. The figures enclosed with the Bombay Government's opinion on this Bill reveal a remarkably advanced state of elementary education in parts of that Presidency.

"I grant you that we are not satisfied. We are profoundly dissatisfied with the general rate of progress, but we are justified by all our experts that it can be enormously accelerated by the provision of funds to finance schemes of advancement. We are working out those schemes with local Governments. They take time. They cannot be framed in a day. We must not be wasteful when there is such urgent need of money for education all along the line, but we hope to finance these schemes with liberal grants from Imperial revenue. In the most solemn manner we have recognised the predominant claims of education on the resources of the Indian Empire and announced our firm intention to add to the fifty lakhs recurring grant further grants in future years on a generous scale. Primary education cannot do everything. It cannot create a new heaven and a new earth. There are limits—we have touched them in the west—to what education can put in that nature has left out, and to what education can take out that nature has put in.

But it can do much. It can fit the masses this country to cope on more equal terms with the forces the strong and pressing forces of material progress. It can create greater adaptability to agricultural and industrial advancement. It can enlarge the minds and brighten the outlook of the people and foster the progressive desire which is the root of the economic growth of a community.

"There are many difficulties ahead. But we shall not flinch. We shall not falter in the way. We are determined, resolutely determined, to combat ignorance through the length and breadth of this ancient land, up and down and to and fro, though the struggle be long and arduous. I do believe—with all my heart I do believe—we shall prevail."

The Hon. Mr. Bhupendra Nath Basu said that the time had come in India when a change in its education, especially its elementary education, was desirable. This change had been admitted by Sir Harcourt Butler. Their only difference now was not as to the necessity, but as to the method.

The Hon. Mr. Shafi said that had Mr. Gokhale introduced a measure embodying a comprehensive scheme of extension of elementary education on a voluntary basis he would have gladly supported it. A careful examination of the provisions of the Bill however made it abundantly clear that the main idea in view had been carried out by setting up a highly inquisitorial machinery of compulsion and compulsion alone. The enactment was premature, impracticable and undesirable in the circumstances at present existing in India. A great deal of the objects which Mr. Gokhale had in view when introducing his Bill last year had already been achieved.

The Council adjourned till tomorrow when further discussion on Mr. Gokhale's motion will be resumed.

LADY HARDINGE'S LINEN LEAGUE.

CALCUTTA, 17th MARCH.

The results of the first year's working of Her Excellency Lady Hardinge's Linen League have been most encouraging. The number of articles of various kinds contributed to the League amounts to 2,701, in addition to which Rs. 3,565 have been received in donations and subscriptions. This money has been expended in purchasing extra articles of a similar nature to those already contributed such as beds, mattresses, pillows etc., bringing the total up to over 5,000 articles. These have been distributed among 25 hospitals and dispensaries in Calcutta, Bengal, Bihar, Orissa and Eastern Bengal and Assam. Her Excellency is much gratified by this success, and feels greatly indebted to all those ladies and gentlemen who have so kindly responded to the appeal which she issued last cold weather. The gifts have been much appreciated and Lady Hardinge hopes therefore that the public will continue to assist the League in the future in the same liberal spirit as they have done during the past year. Any information regarding the League can be obtained from the Honorary Secretary, Mrs. C. R. M. Green, at 6, Harrington Street, Calcutta.

LORD CARMICHAEL.

CALCUTTA, 17th MARCH.

H. E. Lord Carmichael and party will leave Madras for Bengal probably on the 29th instant and he will come on board the vessel Dufferin. Arrangements are being made here to give H. E. a public reception. H. E.'s carriage will be escorted by the Calcutta Light Horse and two squadrons of native infantry which will pass through Strand Road and Eden Gardens. The Lieutenant-Governor of Bengal and the General Officer Commanding the Presidency Brigade will receive H. E. at Government House. A procession will then be formed to the throne room where officers and noblemen will assemble, and the warrant of appointment will then be read.

BURMA.

RANGOON, 19th MARCH.

Mr. H. M. S. Mathews, who is due to return from leave early next month, will resume charge of his appointment as Commissioner of Settlements and Land Records from Mr. Gaitskill, I.C.S., who then takes combined long leave to Europe.

THE ABOR EXPEDITION.

SIMLA, 18th MARCH.

No summary was issued yesterday (Sunday). The General Officer Commanding (Telegraphs) from Yamburg on the 16th and 17th that the weather is very hazy.

INDIAN TELEGRAMS.

[FROM OUR OWN CORRESPONDENTS.]

THE VICEROY'S COUNCIL.

MR. GOKHALE'S EDUCATION BILL INTRODUCED.

SIR HARCOURT BUTLER AND GOVERNMENT'S POLICY.

CALCUTTA, 18th MARCH.

A meeting of the Imperial Legislative Council was held this morning. There was a fairly full attendance of members and the visitors' galleries were well filled. Lord Hardinge presided.

QUESTIONS.

SEQUEL TO A BOMBAY CASE.

The Hon. Sir Reginald Craddock, replying to the Hon. Mr. Bhurgri's question re a re-trial of the Chief of Hoti Mardan said:—"Government have received no official information on the subject, but are making enquiries."

CONGESTED RAILWAYS.

The Hon. Mr. Clark replying to the Hon Sir G. M. Chitnavis' question regarding the congestion on Railways said:—"As regards (a) and (c) I may refer the hon. member to the statement made in the Council by the President of the Railway Board on the 8th March. As regards (b) Government have received no information or complaints to the effect indicated."

THE INSURANCE BILL.

Mr. Clark said that he had had an opportunity of discussing clause 34 of the Life Assurance Bill with Messrs Subba Rao and Mudholkar and had decided to withdraw it.

Mr. Clark said that the section as it now stood would in effect confer the somewhat empty boon upon foreign life assurance companies of requiring them if admitted to the same exemptions in India as companies operating under the English Assurance Act of 1909 to submit returns in the same form as prescribed by the English Act. The clause as it stood therefore, would be very nearly meaningless. Examination of the subject suggested a different course which would be more agreeable, he fancied, to his hon. friend opposite. Hon. members knew the reason why Government were in favour of the section. The principle of exemption for companies in the United Kingdom having been conceded on the grounds of the efficient control of the English law it seemed reasonable and logical to take the power of extending those privileges to companies domiciled in other countries where similar or more stringent laws were enforced. The principle case which they wished to meet was that of companies which already had to compile in a certain form and which might have to compile a different set for the purpose of the Act when the former might equally well meet the essentials of their requirements though they might not be in conformity with the letter of the schedules. This difficulty, however, would be met if cause was shown under the general powers conferred by another section in the Bill which it happened was added later. No doubt the point should not have been overlooked, but those redundancies would sometimes creep in. As regarded a large part of its objects therefore, the section was readily superfluous and Government had come to the conclusion that it could safely be dropped.

The Hon. Mr. Subba Rao and the Hon. Mr. N. K. Basu congratulate the member.

Clause 34 was withdrawn and the Life Assurance Companies Bill was passed.

THE DELEGATION BILL.

Sir Reginald Craddock presented the select committee's report on the Delegation Bill and reserved his remarks for a future occasion. The report is as follows:—

"We, members of the select committee, are informed by the hon. member in charge of the Bill that it is not intended to proceed further with the present measure. In these circumstances we do not think that it is necessary for us to examine the details of the Bill or to submit any report on its provisions."

ELEMENTARY EDUCATION.

MR. GOKHALE'S BILL.

The Hon. Mr. Gokhale then moved that the Elementary Education Bill be referred to a select committee consisting of Messrs. Ali Imam, Haque, Gokhale, Syed Muhammad, Basu, Malaviya, Gates, Mudholkar, Sharp, Carr, Arthur, and Shañ, Sir James Meston and Sir Harcourt Butler. He spoke for an hour and a half and in course of his speech said:—

Mr. Gokhale commenced by reviewing the state of opinion on the measure and declared that the promoters of the Bill were entitled to regard its reception in the country with the utmost satisfaction for no measure in their time had received such overwhelming public support. Supporters included the National Congress, provincial conferences most of the local bodies consulted by the provincial

Governments, and the senate of the Madras University, the Indian press with hardly an exception and nearly half of the Anglo-Indian Press—the *Times of India*, the *Indian Daily News* the *Madras Mail*, the *Madras Times*—also an important deputation in England headed by Lord Courtney.

Of the non-officials' opposition there were a very few popular leaders who had not advanced with the times, there were those who regarded the poorer classes as made solely to serve those above them, and those who were against the Bill because they understood the bulk of the officials were against it. Those three classes did not comprise more than five per cent of those who had expressed any opinion on the Bill. As regarded the opinions of local Governments out of two hundred and thirty-four officials whose opinions were recorded, fifty-one Europeans and thirty-nine Indians were in favour of the Bill. Considering the distrust of education largely prevalent among European officers in the country the proportion favouring the Bill was by no means unsatisfactory. The outstanding feature of the opposition to the Bill was that every local Government in the country had expressed itself against it. The only Government that came nearest supporting the principle of the Bill was Madras. The Central Provinces came very close to supporting the principle and Bengal saw no objection *per se* in compulsory elementary education, but was against it because there was no widespread desire among the people.

Proceeding to details Mr. Gokhale pointed out that the British Government in the clearest terms had accepted the education of the masses as a solemn duty resting on the State. The voluntary method had been proved a failure and practically the whole civilised world had attempted to solve the problem by resort to compulsion. Mr. Gokhale alluded to the examples of the Philippines, Ceylon and Baroda and to the compulsion introduced in Sangli State under the Bombay Government by Captain Burke, a British officer. Dealing with the objections to the Bill Mr. Gokhale continued that as regarded the objection to compulsion it was urged first of all that there was still plenty of room for spreading education on a voluntary basis, that the school attendance was low not because there was no compulsion but because there were not enough schools. His answer to that was that while that was true in some places it was not true in all. There were numerous complaints heard from time to time and some of them were noted in the papers received by the Government of India on the Bill that the apathy of parents was one of the principal causes of non-attendance of children at school. The facts were that two distinct factors were operating to produce a low standard of attendance in the country—first a grievous inadequacy of schools, and secondly the apathy of parents in many places where schools existed. The remedy for that state of things was also twofold—first, an obligation thrown on local bodies to provide adequate educational facilities, and secondly an obligation thrown on parents compelling them to send their children to school. It was necessary to provide for both obligations and ensure their simultaneous enforcement. Another argument against compulsion was that it would expose poor, ignorant people to the harassing exactions of a low-paid agency employed for enforcing compulsion. Those that used the argument ignored the fact that under the Bill compulsion would come into force first only in advanced areas where the benefits of education were fairly appreciated and where the people would be able on the whole to take care of themselves. The experience of Ceylon, Baroda and Sangli did not justify the fear about serious hardship or discontent and as regarded the apprehended exactions of a low paid agency he was sure the fears expressed were grossly exaggerated.

Then it was objected on educational grounds that a compulsory extension of the present system of primary instruction was undesirable because the system was most inefficient and the instruction imparted was worse than useless, that the greatest need of the hour was not so much an increased number of schools as an increased number of trained teachers, a better curriculum and better school houses. To those critics he (Mr. Gokhale) would say that while he did not deprecate the importance of the factors mentioned the first requirement was to banish illiteracy from the land and for that purpose teachers who could teach the "Three R's"—a curriculum confined to the "Three R's," and in houses gratuitously offered for accommodating classes would suffice.

With regard to the question of cost a great deal of criticism had been indulged in by the opponents of the Bill. The cost would no doubt be heavy but not so heavy that it

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J. M.

tournament prizes do not fall into other hands, will not be disregarded.

Basket-ball, also, seems to have taken a new lease of life, and now, besides our original College Team, we may boast of the proud pleasure of another, composed of certain members of the "Teachers' Training Class" and "Music Students," who have been at last prevailed upon to join the game. In addition to these we have two school teams. Our readers may gain some idea of the frequency with which the teams play, when we mention the fact that the Club has been obliged to buy a new ball. We do hope that there will be no falling off from this standard of energy towards the end of the year, and that the honour of Woodstock—both School and College—will be upheld at Jharipani, when we play Oak Grove again for the possession of the shield.

The Early Days of Woodstock.

WOODSTOCK is largely indebted, for its existence as a School, to the efforts of some earnest Christian men who were concerned to think that, apart from the Convent which had been established in Mussoorie in 1848, there was in this station no school to which Protestants could send their daughters. Three of these were Army men: Colonels Boswell and Boyd, and Captain Alexander; while the others were Rev. William Jay, the then Chaplain of Landour, and Revs. Woodside and Herron, of the American Presbyterian Mission. It was mainly owing to the representations of these gentlemen that the Committee of the Missionary body then known as the London Society for Promoting Female Education in the East, were induced to open a School, under the management of three ladies whom they sent out to Mussoorie in 1855.

The school was originally called the Company School—a name which is still current among the coolies—and was situated at Bassett Hall, near Christ Church. At the end of the first year, Mrs. Byers, who had acted as Principal, left India; while the other two ladies, Miss Ayton and Miss Birch, carried

on the school, in the second year of its existence, in the building which is now Caineville School. Miss Ayton then returned to England; Miss Birch married and opened a private school in Simla.

The next Principal was an elderly lady named Mrs. Willing, to whose Christian character one who knew her personally has paid a high tribute of praise. She arrived from England at the end of 1856, and it was during her first year—1857, the memorable Mutiny year—that the School was removed to the present site. "Woodstock," which was rented from Colonel Reilly, R. E., who owned in addition, both "Upper Woodstock" and "Woodstock Cottage."

We are told of Mrs. Willing that she gave a good part of her time to reading aloud to the girls while they did needle-work; and we realize that the life of the students was less strenuous than that of their successors! One of Mrs. Willing's colleagues was Miss Fanny Parsons who was the music-mistress; she has been described as being just the sort of lady one reads of in such books as "Pride and Prejudice." She wore the old-fashioned coal-scuttle bonnet hedecked with flowers, and skirts of ample dimensions; it is hard to conceive, however, that she could have looked a more peculiar figure than some ladies of our own day, who also revel in extremes!

In 1860 Miss Hart came out to be Principal, and Mrs. Willing returned to England. A member of the W. O. S. A., in writing of her experiences of those days, says: There were only two classes; the Principal had charge of the first, and Miss Handford taught the second; our music-mistress was Miss Doney. Our recreation hours were very dull, and, excepting that we sometimes used a skipping-rope, there were no games of any kind; the girls usually strolled about or did fancy-work." [Others since their day have employed the shining hours from 5 to 6, 30 p.m., in a similar way, but with less excuse, for *they* heard no whistle calling them to the Basket-ball Court, nor had they the option of strolling around the "Midlands" estate on a free afternoon! Editors.]

Miss Hart's sister, Miss Marion Hart, joined her in 1861, and they worked here together until 1865. Another correspondent

tells us that during this time the students numbered between fifty and sixty. The girls walked out twice a day as far as the "Baniyas" and back. We think that there may have been a change in the Baniyas themselves since then, but the road remains much as ever, and despite the beauty of the scenery, the monotony of the walk must have been even greater than when, in later times, the walk to the "Baniyas" on the Mussoorie side was alternated, in the evenings, by the walk to the "Baniyas" on the Jabr Khet side, while the morning constitutional consisted of the small circle achieved by going out at one gate, and coming in by the other. Some of our readers may have, in the recesses of their memories, recollections of morning constitucionals which, owing to the dilatory habits of *Morhees*, had to be taken on the Quadrangle, a place not altogether unsuitable for bedroom slippers! History repeats itself in other ways besides in the idiosyncrasies of shoemakers, and we learn, with interest, that in those days also the bad-mark system acted as a reminder and a warning; this much has come down to us:—that four bad marks incurred a punishment of an hour of walking up and down, while every additional couple of marks means a half-hour added to the stroll.

But we must return to the main story. In 1866 Woodstock was under the care of Miss Jerrom, Miss Doney and Miss Lister, but this was only for a year. The Missionary Committee then appointed as Principal an Irish lady, Miss Frere, who arrived from England in 1867. Her rule would have been a happy one but for her two sisters who joined her shortly after, and who were so unsuccessful in their management of the children that, when school should have reopened in the Spring of 1872, there were only empty benches to be seen!

Having experienced so many difficulties in the matter of arranging for a suitable staff of teachers, the Missionary Society's Committee decided to offer the school for sale, and it was then that Mr. Woodside, in India, and Dr. Kellogg, then on furlough in the United States, roused the Christian women of the Presbyterian Churches in America to secure the house and the property; the purchase was made over to the

American Presbyterian missionaries with the idea that it should be used for the benefit of their children. After consideration, however, the missionaries resolved that they would open the school to others also. Rs. 12,000 was then spent in enlarging and improving the house; and there were added the present dining-room (as far as the arch), and the Long Dormitory, which was built above the dining-room and the room that has been called in turn the Big School-room and the Study-Hall, which was built before 1872.

The school was not re-opened until March 1st, 1874, and during the three years which followed, it was conducted by ladies who had to be temporarily withdrawn from work on the plains in order to supply Woodstock. In 1874 Miss Bacon and Miss Sarah Morrison (Mrs. Thackwell) were in charge; they were followed in 1875 by Miss Anna Scott and Miss Hardie, and these were succeeded, in their turn, by Miss Pratt, who, under the direction of Rev. David Herron, of the American Presbyterian Mission in Dehra, acted as Principal in 1876. In a prospectus published during that year we find that the boarders numbered thirty-six, there being also seven day-scholars, sons of missionaries.

Thus Woodstock held on its course, through a chequered career, until the Spring of 1877, when, in response to an urgent appeal for women who would come out from America to devote themselves to this school, there arrived Mrs. E. J. Scott, accompanied by Miss Mary Fullerton; while, at the same time, Miss Anna Scott returned to Woodstock from her station on the plains, in order to assist her mother. But the story of their faithful labours belongs to another chapter.

[We hope to give, in our next number, an account of Woodstock from 1877 to 1892—the year of Mrs. Scott's death.

We also hope to be able to reproduce a portrait-group of Mrs. Scott with eight members of her Staff.

We shall be very grateful to all who will send us reminiscences of this period, for these will add greatly to the interest of the story. We shall be also much obliged if those of our readers who may find discrepancies in the account given above, will send us comments of their own, which we shall be glad to print in the next magazine. We give our sincerest thanks to Mrs. Kalso and other friends who have kindly helped in supplying information for this article.

Editors.]

increasing daily. A tournament in connection with the same started on Monday last. Nearly a dozen teams have entered. Each team consists of three partners. There will also be a tournament for singles. The Finals of both tournaments will take place in the "Krishna-pur Mahal" to which all the Indian Christians of the place will be invited to witness the play.

A grand concert in aid of the Christian Library of this place is to be given on 12th September. There are some very famous singers, such as Mrs. Shaw, Mr. Anderson, etc. The concert is expected to be a success as many of the first class seats have already been reserved for the European Ladies and Gentlemen. Great credit is due to Mr. Bonafacius who has spared no pains in getting it up. It cannot now be said that in a city, which is purely to be called a city for Europeans, the Indian Christians are doing nothing for their own community.

An Observer.

GENERAL BOOTH.

The great Founder of the Salvation Army peacefully passed away on the 22nd night at 10-15 P. M. As the Founder of a great and powerful organization that can count its branches all the world over, he stands at the top in the history of the present times. Indefatigable in his energies even after attaining 80 years of life he was truly a great worker and above all an eminent organiser. Philanthropy may well proclaim him as the greatest man of the age devoted to the cause of the poor, the outcast, and the fallen. The General has left behind him permanent records of his good works and the very maintenance of his various departments of beneficence will tax the energies of the new general his son to the utmost.

Public sympathy was wonderfully exhibited when during four days when his body lay in state at the Congress Hall. Over 1,00,000 persons passed by it. In the funeral procession on the 29th of August 40,000 Salvationists took part with 4 hands and numberless banners from all parts of England, Wales, Scotland, Ireland and abroad. At the Olympia theatre where the funeral services were held, upwards of 25,000 people were collected together in the largest of London's amphitheatres.

The whole procession was a most imposing scene and suited to the memory of the great soul that laid down its sword and is promoted to the presence of his King.

Truly England nay the world has lost a great Reformer in the General, but it is a matter of satisfaction to know that during his life-time he was permitted to behold the success of his own mission!

It is wonderful to see the good work done by the Salvation Army in London itself. They penetrate into the heart of the slums and pick up the riff-raff and infuse new life and vigour.

Their rescue homes, free feeding homes, nursing homes and other such works are well calculated to perform the works of charity and love that they aim at. As an illustration of practical Christianity Salvation Army stands unique and unparalleled it might be said.

News papers were giving accounts yesterday of the funeral procession with an half an hour of its finish and cinematograph pictures of the same procession were exhibited in more than one picture-palaces of London that very evening.

Clapton, London, }
28th August 1912) W. B. R.

A VISIT TO THE AJMERE DARGAH.

A very noticeable object of interest on the south side of the city of Ajmere is the Dargah of Khwaja Sahih. The Dargah is the holiest place of the Mohamedans in India. The story runs that Khwaja Muin-ud-din Chisti one of the most famous Mussalman saints in India, in obedience to a voice from the tomb of the prophet which bade him go to Ajmer and convert the infidels, went to Ghazni and then came with the army of Sultan Shah-bud-din Ghori and at the age of fifty-two years, came and took up his abode in Ajmer. All attempts to dislodge him from his resting

place proved useless, his attackers remaining rooted to the spot when they tried to advance against him, until at last he was invited to take up his abode in the town. Khwaja Muin-ud-din Chisti or shortly Khwaja Sahih is said to have died in the year 1235 A. D. at the age of ninety seven years. He was twice married, and his eldest lineal descendant, called Dewanji, is the spiritual head of the shrine. All descendants of the Khwaja enjoy great consideration throughout India. The Nizam of Hyderabad, they say, will not sit in their presence, and several of the greatest Rajputana Maharajas place them on a seat with themselves. The Dargah is built at the foot of the Taragarh hill. Akbar made a pilgrimage on foot to the shrine, and just within the main gate are two drums presented by the Emperor after the capture of Chitor. The holier part of the shrine is beyond, and contains a marble mosque built by Shah-Jehan, as perfect and fresh as on the day it was finished. On the left is the tomb of the saint with two entrances, one closed by a pair of beautiful sandal wood doors, part of the spoils of Chitor, the other spanned by a silver arch. All entreaties to visit the interior of the tomb on the part of an unbeliever prove unavailing, though the very meanest and dirtiest of the faithful possess the instant right to enter. The baayes of Dargah hazir daily lay their keys on the steps of the Dargah before opening their shops. The Urs or anniversary of Khwaja Sahih's death takes place from the 1st to the 6th Rajah very year. Thousands of Mussalmans from all parts of India come on pilgrimage during these days. An interesting sight during the Urs fair and also on other occasions is "The looting of the Deg." On either side of the Baland Darwaza within the court, is a large cauldron built into the top of a circular flight of steps, the larger of which is capable of holding seventy maunds or five thousand four hundred pounds of rice, and the smaller twenty eight maunds. It requires the whole night to hoil the contents of the Degr which is distributed in the morning. The mode in which the distribution is conducted affords the chief amusement. The thousands of spectator in their brilliant puggrees form a most wonderful sight. Every roof and pillar bears its burden of human beings—even the trees. A great clanging gives the signal for withdrawing the cover of the Deg, and immediately the steps surrounding it become alive with the fantastic shapes of the hereditary looters. These, wrapped in old clothes around their bodies and limbs, rush on the slippery steps in their excitement hoisting each other up, dragging up and letting down ladders as the contents of the Degr get lower and finally plunge boldly into the Degr, where a battle-royal takes place for every handful. First one, then another of the "divers" is hauled out headly to collapse from heat and exhaustion. It is considered one of the miracles of the saint that though burns and scalds are frequent no actual death has yet taken place. Should an unfortunate stranger presume to intrude upon their prescriptive rights, and try his luck for a share of the Tabarruk (consecrated food) they join instantly to drive away the intruder and make him pay dearly for his temerity.

The Tabarruk is afterwards sold by the "looters" and the affair strikes one as rather commercial than religious.

Isaac T. Chand.

Correspondence.

CHURCH OF ENGLAND SOCIETIES AND THE DEPRESSED CLASSES.

Your article on the "Depressed Classes" contains only a half truth which may mislead many of your readers. I feel sure that if you make deeper inquiry you will find that the C. M. S. and S. P. G. and other Church of England Societies are working in the lowest strata of the people and their converts run into thousands. Only they do not trumpet it in every paper. Quality is much more valuable than quantity. J. Mc. Intosh. Gorakhpur.

Dear Sir,
Out of the goodness of your heart you have been appealing strongly to the Missionaries on behalf of the educated Indian Christians for their larger employment in Mission Schools and Colleges. The motive of your appeal so far as it goes is indeed commendable; but just let us look a little below the surface.

From the Missionary point of view only men of intellectual and moral worth actuated by higher motives and possessing religious fervour, can be of service to the Educational-Missionary cause. But it is a matter of regret that such men as a rule can, with great difficulty, get on with the Foreign Missionaries. The relation between them is often strained unless the Indians are so soft and yielding that they allow the Missionaries to wipe their boots on them. But men with a back bone and having honest convictions and independent opinion suffer much at the hands of Missionaries and they rue the day when in their Missionary zeal they entered the Mission Service. For after all the Mission Service, from the mere business point of view is the most unfair service in the world, as it secures all the advantages for the employer and none for the employee. As for the Indian Christians of mediocre ability and no religious zeal they are a source of weakness both to the Missionary cause as well as to the important work of education. I know of Indian Christian teachers in Mission Schools, such as have been long in the service, they have had no influence over the boys and as teachers they have been utter failures. Such men should never have joined the Educational Mission service, they would have done far better in some secular business.

Under these circumstances I am sure all those who have calmly and dispassionately thought over this question will agree with me that unless the Mission Service is radically reformed and based on Christian principles, the educated Indian Christians both men and women ought to boycott it. Have I shocked you, Mr. Editor? What shall I say? The unfair treatment at the hands of the Missionary—R. Jasi has made me

PAGAL.

(Our correspondent is hardly fair to the very large number of noble Indian Christians who have preferred service in the Church of Christ to secular employment. His counsel to boycott the Church service under missionaries could not have emanated from a mind given at the moment to serious consideration.

Ed. I. O. M.)

UTTERANCES OF THE DAY.

DIFFICULTIES AND DISABILITIES UNDER WHICH THE INDIAN CHURCHES ARE LABOURING, THEIR CAUSES, AND REMEDIES.

By Prof. J. R. Banerjea, Vice-Principal, Metropolitan Institution, Calcutta.

There is no doubt a growing sense in the Indian Christian community of the possibility of improvement of Indian Church. The feeling is gradually increasing in volume that something must be done to remove the difficulties and disabilities under which they labour so that they may grow up to be Church of a healthy type.

It is sometimes asserted that they have not been able to develop on right lines because foreign missionaries have either helped them with buildings, pastors or preachers or with advice which has made it unnecessary for their members to think and act for themselves.

Now, it must be admitted that at the beginning at least when the Indian congregations were formed, the foreign missionaries were in duty bound to provide buildings and pastors. Men and women had come out of non-Christian societies forsaking all they had for Christ. They had not the means to provide these. At the same time it must be admitted that this help from the foreign missionaries, rendered for a long time, hinted the sense of duty of Indian Christians. They got used to the idea that they must look to the missionaries that had planted the

Churches end to the Societies or Churches which they represented for the carrying on of Divine service. The result has been that even in cases where a congregation can support a pastor, it has not done it. Now this state of things is undesirable. Such congregations as can support a pastor must do so; the foreign missionaries ought to withdraw the salary of the pastor of an Indian Church as soon as they find that it can support its own minister. Merely insisting on the performance of their duty is not sufficient. Further in cases where the congregations are too poor to support their pastors, the leaders of the Indian Christian community should emphasise the duty of self-sacrifice, by which I mean that Indian Christians who are able to conduct Divine service should be stirred up to do so as honorary preachers. No doubt this community has in the past given to Churches and missions voluntary workers. Still there is room for consideration of the question—in what directions the self-sacrificing spirit of Indian Christians may develop. Let them inquire and find out what Churches cannot pay the salaries of their pastors and let them work as Honorary Pastors or Preachers.

The foreign missionary, it appears, desires to have some connection with the Indian Church planted by his society or Church. This may be due chiefly to the fact that he wants to have control over the building which his mission provided; but it may be due in some extent also to his desire to control the affairs of the congregation that he looks upon as his. The result of this control by foreign missionaries of Indian congregations has been to make them dependent on the former in almost everything relating to Church business. They have ceased to think or at any rate to think independently. No doubt the missionaries conferred a great benefit on Indian Churches by teaching them how they should manage the affairs of their congregations and

Indian Christians ought to be grateful to them. But these children of the soil have had long training and they ought to stand on their own legs now and manage their own affairs independently of foreign missionaries. The latter should withdraw from the Church courts which manage the affairs of Indian Churches, so that these may decide their own matters and think for themselves. Surely so long as the European element continues in Indian Church courts, Indian Churches will never fully realise their duty and much of the work of organisation of Church activities will be done by the Europeans. Is it not a fact that the initiative in connection with any Church matter is taken by the foreign element? What does it prove?

Again and again the question has been asked—why do not the Indian Churches supply in large numbers Christian workers of the higher types—professors, pastors, missionaries? Before we answer this question we must remember that just as in Europe, so here different men are called to different spheres of work and all good work is really God's work. Still there is a very widespread belief that Indian Christians do not get in mission service what they may legitimately expect and hence some of them do not enter mission service. Neither the position nor the salary to which an Indian Christian is entitled by his abilities and experience is given him and consequently very few highly educated Indian Christians are attracted to mission service. It is often said that the growth of worldliness in the Indian Churches is responsible for the paucity of Indian Christian mission workers. We do not claim for them perfection; very far from it; there is much imperfection yet in them and of this they are painfully conscious. Yet we do not admit that the evil can be remedied by asking the Indian Christians to be less worldly. The fact is that they keenly feel that they cannot get in mission service what they are entitled to. This is a serious state of things, and should be pondered over. By shutting out Indian Christians from positions of trust and responsibility, the useful work they might have otherwise done for Christ is not being done and thus the Indian Churches are not developing as they ought to, for their members cannot do useful work of the most important kind. Feeble are therefore the activities

of the Indian Churches. Great are their potentialities, but these will not pass into actualities unless Indian Christians get the positions of trust and responsibility to which they are entitled. I do not mean by this only that they should be appointed principals, professors, missionaries in charge of districts, but they should be appointed Chairmen of mission councils and members of such bodies. In short, no distinction should be made in status between Europeans and Indians when the latter are as qualified as the former. As regards salary, however, the European may get a little more than the Indian, considering the fact that the former has come a long distance and left his near and dear ones. I am therefore of the opinion that Mission Boards, Councils and Committees should be so constituted that Indian Christians would effectively control along with Europeans all kinds of mission work. As regards the control of funds I think it just that Europeans should have a larger share of it in those cases where the money is chiefly contributed by people of the West. If it is asked—how can Indians effectively control all mission work when they have not effective control over mission funds—the answer is that the Europeans chiefly should decide how much money should be spent in connection with the mission work of a particular station or district, but they should equally with the Indians decide who should be appointed and to what posts, also all details of work. It might be said that the Indian Christians might think in some cases that there were greater opportunities of work in a particular district and more money should be spent there while the European Christians might think the other way, and thus there might be friction between the former and the latter. I think however that all right thinking Indian Christians will not object to Europeans having the chief control of money contributed by people of the West. I have outlined above the policy which ought in my opinion to be followed to make the Indian Churches feel that full opportunity is given to their members to develop their powers and faculties in the service of the Master, as well as to make them realise their duty in the support. I must not, however, be understood to mean that the spiritual life of the Indian Churches has not developed owing to what has been called 'foreign domination'. Far from it, European missionaries have by example and precept done much for their spiritual growth. They cannot forget how in many cases some of the noblest impulses by which they have been stimulated have been due to the life and teaching of the foreign missionaries. The latter as men may have their failings, but it must be admitted that they have done much for the spiritual uplift of Indian Christians. Indians have a strong natural tendency towards the religious life, but the foreign missionaries were the first to put before them its true ideal as they had learned it from the sacred Word of God. To the mind of the present writer it is plain that the ideal Church is not an Indian Church governed by Indians only or a European Church governed by Europeans only. In Christ there is neither Indian nor European and I think the ideal Church is a local Church to which both Indian and European congregations should belong. Thus for example as long as Presbyterians, Episcopalians, Congregationalists, &c., cannot unite, let there be a Presbyterian Church for all Presbyterian Congregations in India—whether European or Indian or partly Indian and partly European—and let not congregations be dubbed as Indian or European as is so often done. It is true these names do not occur in the names of the Churches, nevertheless the distinction is kept in view. So long however as Indian Churches are kept quite separate from European congregations, I think the former should not be governed by foreign missionaries as *ex officio* members of Presbyteries, &c. There is no fear of relaxation of discipline if Indians alone have seats in church courts. As a matter of fact they are very severe to Indian Christians, and noisier than even when they do not break Church rules, if they think they are not members of the right sort. The foreign missionary is powerless in cases of discipline. He may think that the Indian congregation is not right in punishing the man whom it dislikes.

but he fears that it will break up if it is not allowed to have its own way. In this context it may be mentioned that after all the foreigner's domination is so only in name, for when he finds the feeling of the congregation which which he is connected very strong on a particular point, he allows it to do what it wishes, whether in matters of Church discipline or ordinary Church government. I must say however that I write this from limited knowledge. It must be admitted that the foreign missionaries or the Churches or missionary societies in the West have taught and helped Indian Christians much; indeed they have done much for the healthy development of the life of Indian Churches and the spiritual upheaval of their sons and daughters. But now after long training the Indian Churches ought to manage their own affairs, show a greater amount of missionary zeal, do more for the evangelization of their fatherland and thus grow into living Churches that will not rest till the colours of the Captain of our salvation float over every inch of it.

General Intelligence.

The will of the late General Nogi is a pathetic document. He says that he follows his Emperor because his services are no longer required. He has often sought to die and on the occasion of a great national calamity. General Nogi suggests that his body be given to a medical college, only the teeth, hair and nails being buried.

Admiral Togo will succeed General Nogi as President of the Coanaught Reception Committee.

Trustworthy information has reached here from Constantinople that negotiations between Turkey and Italy with a view to peace have been wrecked but this was denied a subsequently.

It is said that the Italian proposal was that the Porte should proclaim the independence of Tripoli. Italy then settling her natives there.

The following *Gazette of India Extraordinary* is issued:—

In exercise of India Act, 1854 (17 and 18 Vict., c. 77) and with the sanction and approbation of the Secretary of State for India the Governor General in Council is pleased to issue the following proclamation: The following territory which is now included within the province of the Punjab, namely, that portion of the district of Delhi comprising the tehsil of Delhi and the police station of Mahrauli, shall, on and from the first day of October, 1912, be taken under the immediate authority and management of the Governor-General of India in Council and formed into a Chief Commissionership to be called the Chief Commissionership of Delhi, and the hon. Mr. William Malcolm Hailey, C. I. E., is hereby appointed to be Chief Commissioner of Delhi with effect from that date.

The hon. Sir James Scorgie Maston, K. C. S. I., received charge of the office of Lieutenant-Governor, United Provinces of Agra and Oudh, from the hon. Sir John Prescott Hewett, C. C. S. I. C. I., on the afternoon of the 15th September, 1912.

We are glad at the election of W. A. H. Silver as president of the Upper India Chamber of Commerce.

Gyp the Blood, and Lefty Lonis, the two missing men implicated in the murder of the gambler Rosenthal, have been arrested at Brooklyn and taken to police headquarters.

The opening ceremony of the second session of the Swadeshi Mela took place this evening September 14 in a spacious pandal adjoining the mela grounds. Almost all Bengalee leaders, besides a number of Europeans, Marwaris, Parsees and Madrasses, were there.

Sir Ashmoh Mukerjee, vice-Chancellor of the Calcutta University, laid the foundation-stone of the first Marwari college in Calcutta. The Marwaris have raised nine lakhs.

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Undertakes work in all Departments—English, Urdu, Hindi, Roman and Litho

* Table of the Districts of the United Provinces of Agra & Oudh, showing their population, number of towns and villages according to the Census of 1911, and the number of Missionary Societies and Mission workers, Foreign and Indian, with the number of people to each worker.

Name of District	Population in 1911	No. of towns and villages.	No. of Indian Christians.		No. of Missionary Societies	No. of Foreign workers.		No. of Indian workers.		No. of people to each foreign worker.	No. of people to each Indian worker.
			1901	1911		Male.	Female.	Male.	Female.		
1 Debra Dnu	205,075	430	1,305	1,748	6	6	11	51	25	120,63	2,698
2 Saharanpur	986,359	1,621	1,617	4,102	3	7	5	105	44	82,180	6,613
3 Muzaffarnagar	808,360	944	1,259	2,566	2	0	0	16	15	..	26,076
4 Meerut	1,519,364	1,526	9,315	14,447	3	5	11	143	110	94,960	6,005
5 Bulandshahr	1,123,792	1,512	4,480	9,960	3	0	5	71	67	224,753	8,143
6 Aligarh	1,165,680	1,793	4,888	11,626	2	2	7	103	62	129,520	6,856
Total of Meerut Division	5,808,630	7,856	22,804	49,449	19	20	39	494	323	..	..
7 Muttra	656,310	846	2,031	5,192	3	2	10	65	51	54,693	5,658
8 Agra	1,021,847	1,214	2,343	3,437	4	14	15	96	53	35,237	6,858
9 Farrukhabad	900,022	1,677	699	2,311	2	3	6	87	36	100,002	7,317
10 Mainpuri	797,624	1,387	308	2,347	2	2	2	45	16	199,406	13,075
11 Etawah	760,121	1,486	198	614	2	0	0	31	8	.....	19,490
12 Etah	871,997	1,538	4,268	10,901	2	3	5	120	82	108,999	4,317
Total of Agra Division	5,007,921	8,146	9,844	24,802	15	24	38	444	246	.....	.....
13 Bareilly	1,094,663	1,949	4,600	9,739	3	5	8	125	84	84,205	5,238
14 Bijnor	806,202	2,155	1,853	3,249	1	1	1	71	62	403,101	6,062
15 Budaun	1,053,323	1,847	6,080	11,289	1	0	2	39	70	526,664	6,625
16 Moradabad	1,262,933	2,504	5,866	16,576	4	4	7	212	155	114,812	3,441
17 Shahjahanpur	945,775	2,068	1,739	3,840	1	2	2	60	30	236,444	10,508
18 Pilibhit	487,617	1,073	1,283	2,047	2	1	2	32	21	243,809	9,200
Total of Rohilkhand Division	5,650,518	11,596	21,421	40,740	12	12	22	589	422	.....	.....
19 Cawnpore	1,142,286	1,982	1,456	2,067	4	14	17	82	76	36,445	7,229
20 Fatehpur	676,939	1,367	113	108	2	1	6	7	16	69,706	29,432
21 Banda	657,237	1,215	147	134	3	3	6	20	15	73,026	18,778
22 Hamirpur	465,223	760	223	311	2	3	7	21	24	46,522	10,338
23 Allahabad	1,467,136	3,513	2,230	2,399	5	15	19	65	67	43,151	11,114
24 Jhansi.	680,688	1,332	773	1,587	5	4	9	44	35	52,360	8,616
25 Jalaun	404,775	841	59	153	1	0	0	16	10	.....	15,568
Total of Allahabad Division	5,494,284	11,010	5,004	6,799	22	40	64	255	243	.....	.....
26 Benares	986,344	1,994	669	1,155	4	6	21	40	69	33,198	8,223
27 Mirzapur	724,301	4,263	413	411	2	5	2	24	28	90,600	13,938
28 Jaunpur	1,156,254	3,176	62	87	2	0	5	3	19	231,250	52,557
29 Ghazipur	839,725	2,549	329	482	1	2	1	5	3	279,908	104,956
30 Ballia	845,418	1,953	4	989	1	1	1	9	6	422,709	56,361
Total of Benares Division	4,462,942	13,930	1,477	3,124	10	14	31	81	125	.....	.....
31 Gorakhpur	3,201,180	7,565	1,040	1,160	2	3	5	19	25	400,147	72,754
32 Basti	1,830,421	6,925	52	41	1	0	2	2	3	915,210	366,084
33 Azamgarh	1,492,818	4,816	104	80	1	1	3	2	8	373,204	149,282
Total of Gorakhpur Division	6,524,419	19,309	1,196	1,281	4	4	10	23	36	.....	.....
34 Naini Tal	323,519	1,837	659	1,059	3	4	7	21	17	29,400	8,510
35 Almora	525,104	5,038	1,029	1,417	3	4	10	64	74	37,507	3,805
36 Garhwal	480,167	3,324	588	720	1	1	3	49	58	120,042	4,488
Total of Kumaun Division	1,328,780	10,199	2,276	3,176	7	9	20	134	149	.....	.....
37 Lucknow	764,411	930	2,150	2,223	5	12	23	32	46	21,269	9,800
38 Unao	910,915	1,662	106	76	1	0	0	18	12	.....	30,364
39 Rae Bareli	1,016,864	1,744	97	137	1	0	0	8	7	.....	67,710
40 Sitapur	1,138,996	2,329	548	490	1	1	2	15	20	379,665	32,543
41 Hardoi	1,121,248	1,899	485	1,059	1	0	2	61	51	1,121,248	10,011
42 Kheri	959,208	1,681	417	928	1	0	0	7	6	.....	73,785
Total of Lucknow Division	5,911,642	10,245	3,803	5,413	10	13	27	141	142	.....	.....
43 Fyzabad	1,154,109	2,754	341	388	2	1	4	8	10	230,822	64,117
44 Gonda	1,412,212	2,802	175	311	1	1	3	22	25	353,053	30,047
45 Babraioh	1,047,677	1,856	173	263	2	0	0	17	17	.....	30,814
46 Sultanpur	1,048,524	2,480	75	112	1	0	3	1	14	349,508	69,902
47 Partabgarh	899,973	2,190	43	17	2	0	0	2	2	.....	224,993
48 Barabanki	1,083,867	2,064	144	134	1	0	0	12	12	.....	45,116
Total of Fyzabad Division	6,646,362	14,146	951	1,225	9	2	10	62	80	.....	.....
STATES.											
1 Rampur	531,217	1,003	440	1,718	1	0	0	9	9	.....	2,9512
2 Terbi	300,819	1,186	7	2	1	0	1	0	1	300,819	300,819
3 Benares	346,936	0	0	0	1	1	3	5	3	86,734	43,367
Total States	1,178,972	2,190	447	1,720	3	1	4	14	13	.....	.....
Grand Total	48,014,070	108,632	69,284	139,689	..	139	268	2,237	1,779	.....	.....

* This table has been prepared at the request of the Edinburgh Continuation Committee of Provincial Conference for United Provinces and Behar. The tables of Missionary Societies and workers, Foreign and Indian, gathered with great care and labour by Rev. Ray. C. Smith, have been re-arranged and slightly revised in a few places. Mr. Smith's definition of workers is, "All paid workers and Honorary workers who devote their whole time to the work." All the other tables are taken from the Government Census of 1911 advanced sheets of part of which were kindly furnished me.

Indian Christians according to the Census of 1911.*

Mr. E. A. H. Blunt, Superintendent of the Census in the United Provinces has this to say of Indian Christians in his valuable Chapter on the Religious forces at work in these Provinces. "Quite one of the most striking features of this Census is the very large increase in Indian Christians. In 1881 the total figures were 13,255, equivalent to 3 per 10,000. In 1891 Indian Christians numbered 23,406 or 5 per 10,000. The next decade witnessed an enormous impetus in missionary enterprise, and the figures grew to 68,841 or 14 per 10,000. This impetus has been more than maintained, and the increase since 1901 is only 1,200 short of the total figures of 1901, making a total of 136,469, or 29 per 10,000. The percentage of increase has been 98.2 since 1901, or 929.5 since 1881," (Census Report Page 114).

While there has been increase in each of the nine Divisions into which the Province is divided, yet in the three North Western Divisions the increase has been far greater than in the South Eastern. In the Meerut Division, which includes the Districts of Dehra Dun, Saharanpur, Muzaffarnagar, Meerut, Bulandshahr and Aligarh, the number of Christians has doubled, viz., from 22,864 in 1901 to 45,449 in 1911. By far the largest increase has been in the Agra Division which includes the Districts of Muttra, Agra, Farrukhabad, Mainpuri, Etawah and Etah. The increase in these Districts has been from 9,847 to 24,802, and in the Rohilkhand Division, which includes the Districts of Bareilly, Bijnor, Budaun, Moradabad, Shahjahanpur and Pilibhit the increase has been from 21,421 to 46,740 in 1911. In these three Divisions the increase has been from 54,132 to 1,17,091 or an increase of 62,969, while in the remaining six Divisions of the Province, viz., Allahabad, Benares, Gorakhpur, Kumaun, Lucknow and Fyzabad, the increase has been only 6,273. In the Allahabad Division, with its seven Districts, the increase has been 1,758. In the Benares Division, with 5 Districts, the increase has been 1,647. In the Gorakhpur Division, with three Districts, the increase has been 900. In the Kumaun Division, with three Districts, the increase has been 900. In the Lucknow Division, with six Districts, the increase has been 1,610, and in the Fyzabad Division, with six Districts, the increase has been 274.

At once the question arises—why is it that nearly the whole increase to the Indian Christian community the last ten years has been in these three North Western Divisions of the Province? Is it because there are more foreign missionaries in these three Divisions than in the other six? No, for in these three are 56 men, most of them ordained foreign missionaries, while in the six Divisions are 82 men most of them ordained. The increase therefore cannot be explained on the ground that a larger number of foreign missionaries are in Districts shewing larger gains.

* The Census gives full statistics of the religious communities of the Province, shewing the increase or decrease of each, with the causes as understood by the Superintendent of the Census. The object of this paper is to shew the parts of the Province where there has been a large increase in Indian Christians and to enquire the cause. It is written at the request of the Edinburgh Continuation Committee of the Provincial Conference for United Provinces.

ALLAHABAD : {
November, 1912. }

J. J. LUCAS.

Is the great increase due to the larger number of Indian workers? The number in these three Divisions is 1,537 (male) and 991 (female), while in the two Divisions of Allahabad and Lucknow the number is 396 (male) and 383 (female); in other words, in the 3 Divisions in which there have been nearly 63,000 out of 70,000 additions, nearly three times more Indian workers were employed than in the two Divisions of Allahabad and Lucknow. And yet the inference from this that the success is due to the larger number of Indian workers may not be correct. Looking at the figures another way we find that in the six Divisions in which there were altogether 6,273 additions there were 1471 Indian Christian workers, while in the three Divisions which show an increase of 62,969, 2518 Indian workers were employed.

To study the problem aright we would have to enquire whether the workers in the three Divisions are men and women of superior education and higher spiritual character than those in the six Divisions which shew little increase. Those who know the character and educational qualifications of the workers in the three successful Divisions would be slow to say that they are superior to the labourers in the six Divisions. On the contrary, it is perhaps safe to say that a larger proportion of the preachers in the six Divisions are better educated than those in the three where the accessions have been so large.

We have therefore not yet found a satisfactory answer to the question why the increase has been proportionally so great in one part of the Province. It is not because of the larger force of labourers in that part, nor because of their higher education and character. Is it then because the Missionary Societies have been working longer in these three Divisions than in the other Divisions? This will not explain the difference because in some of the Districts in which there have been the largest additions work was begun long after work in other Districts where there have been few additions. Length of years therefore in a District will not explain the difference in additions. For example, take the missions which have been at work forty or fifty years in the Allahabad and Lucknow Divisions, and compare the few additions to the churches of these missions in these two Divisions with the large additions to the churches of these same missions in the Districts of the three North Western Divisions, in some of which they have been working a much shorter period. Take, for example, the Districts of Meerut and Etah which report 25,348 Indian Christians, and yet the same missions which report most of these additions have been labouring twenty or thirty years longer in other Districts with comparatively only a few additions. We cannot say, therefore, that these large additions in the three Divisions are due to a longer period of preparing the soil and sowing the seed.

Have Mission Schools and Colleges had a part in bringing about this rapid increase in these three Divisions? Very little so far as we can see. The Districts which shew the largest increase are not noted for their Missionary Institutions, or were not before the large accessions necessitated the establishment of schools; for example, the one District of Etah has had a larger increase in the number of Christians in ten years than the 30 Districts of the six Divisions, the increase in Etah being 6,633,

while the increase in these 30 Districts has been 6,273, and yet Etah was without Mission Schools before the large accessions, and has not yet a High School. What is said of Etah as a District may be said of Bulandshahr, Aligarh, Etawah, Budaun and other Districts in which there have been large additions. To Mission Schools, therefore, cannot be traced the preparing of the soil and the sowing of the seed which has produced this large fruitage. If we cannot trace the increase to our Mission Schools, can we trace it to wide spread evangelistic iteneration? To prove this it would have to be shown that in the three North Western Divisions of the Province preaching from village to village has been the chief means used to win converts, and that neglect of this explains the fewness of converts in the other six Divisions.

It is safe to say that District after District in these six Divisions might be picked out in which the Gospel has been preached for a much longer time and with great faithfulness and ability, and yet the baptisms have been comparatively few. The same evangelist has laboured for years in one of the Districts south and east of Cawnpur with only a baptism here and there, and yet north and west of Cawnpur he has baptized hundreds in a year. He is the same man and has not changed his message, but he has found in the north and west of the Province the Lal Begis, a people who seem prepared and ready to receive Christ as their Lord. From them more than nine tenths of the village converts have come. A missionary writes me—"As to converts in the villages in this District only three so far as I know have not come from the Lal Begis. In that District there have been over 2000 baptisms. Quite nine tenths of the Training School students of that Mission have come from this class." An Indian evangelist in charge of the missionary work in a large District writes me that nineteen twentieth of the converts in his District have come from the Lal Begis. It is important, therefore, to know who the Lal Begis are. They worship Lal Beg, who is probably of Mohammedan extraction. The Hindus call him Lal Guru. The other gods of the Lal Begis "are a confused crowd of Hindu and Mohammedan deities and evil spirits. They appear to observe Hindu and Mohammedan festivals alike, the Id and Muharram, as well as the Dewali and Holi." (Census Report page 123). It is from this class, ready to unite in the religious observances of Hindus and Mohammedans alike, that more than nine tenths of the converts from the villages in recent years have come. They are found in large numbers in the villages of the three North Western Divisions of the Province, but not in the South Eastern Divisions, except in scattered families and in cities.

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Indian Christians according to the Census of 1911.*

B

Mr. E. A. H. Blunt, Superintendent of the Census in the United Provinces has this to say of Indian Christians in his valuable Chapter on the Religious forces at work in these Provinces. - "Quite one of the most striking features of this Census is the very large increase in Indian Christians. In 1881 the total figures were 13,255, equivalent to 3 per 10,000. In 1891 Indian Christians numbered 23,406 or 5 per 10,000. The next decade witnessed an enormous impetus in missionary enterprise, and the figures grew to 68,841 or 14 per 10,000. This impetus has been more than maintained, and the increase since 1901 is only 1,200 short of the total figures of 1901, making a total of 136,469, or 29 per 10,000. The percentage of increase has been 98.2 since 1901, or 929.5 since 1881," (Census Report Page 114).

While there has been increase in each of the nine Divisions into which the Province is divided, yet in the three North Western Divisions the increase has been far greater than in the South Eastern. In the Meerut Division, which includes the Districts of Dehra Dun, Saharanpur, Muzaffarnagar, Meerut, Bulandshahr and Aligarh, the number of Christians has doubled, viz., from 22,864 in 1901 to 45,449 in 1911. By far the largest increase has been in the Agra Division which includes the Districts of Muttra, Agra, Farrukhabad, Mainpuri, Etawah and Etah. The increase in these Districts has been from 9,847 to 24,802, and in the Rohilkhand Division, which includes the Districts of Bareilly, Bijnor, Budaun, Moradabad, Shahjahanpur and Pilibhit the increase has been from 21,421 to 46,740 in 1911. In these three Divisions the increase has been from 54,132 to 1,17,091 or an increase of 62,969, while in the remaining six Divisions of the Province, viz., Allahabad, Benares, Gorakhpur, Kumaun, Lucknow and Fyzabad, the increase has been only 6,273. In the Allahabad Division, with its seven Districts, the increase has been 1,758. In the Benares Division, with 5 Districts, the increase has been 1,647. In the Gorakhpur Division, with three Districts, the increase has been 900. In the Kumaun Division, with three Districts, the increase has been 900. In the Lucknow Division, with six Districts, the increase has been 1,610, and in the Fyzabad Division, with six Districts, the increase has been 274.

At once the question arises—why is it that nearly the whole increase to the Indian Christian community the last ten years has been in these three North Western Divisions of the Province? Is it because there are more foreign missionaries in these three Divisions than in the other six? No, for in these three are 56 men, most of them ordained foreign missionaries, while in the six Divisions are 82 men most of them ordained. The increase therefore cannot be explained on the ground that a larger number of foreign missionaries are in Districts shewing larger gains.

* The Census gives full statistics of the religious communities of the Province, shewing the increase or decrease of each, with the causes as understood by the Superintendent of the Census. The object of this paper is to shew the parts of the Province where there has been a large increase in Indian Christians and to enquire the cause. It is written at the request of the Edinburgh Continuation Committee of the Provincial Conference for United Provinces.

ALLAHABAD : {
November, 1912. }

J. J. LUCAS.

Is the great increase due to the larger number of Indian workers? The number in these three Divisions is 1,537 (male) and 991 (female), while in the two Divisions of Allahabad and Lucknow the number is 396 (male) and 383 (female); in other words, in the 3 Divisions in which there have been nearly 63,000 out of 70,000 additions, nearly three times more Indian workers were employed than in the two Divisions of Allahabad and Lucknow. And yet the inference from this that the success is due to the larger number of Indian workers may not be correct. Looking at the figures another way we find that in the six Divisions in which there were altogether 6,273 additions there were 1471 Indian Christian workers, while in the three Divisions which show an increase of 62,969, 2518 Indian workers were employed.

To study the problem aright we would have to enquire whether the workers in the three Divisions are men and women of superior education and higher spiritual character than those in the six Divisions which shew little increase. Those who know the character and educational qualifications of the workers in the three successful Divisions would be slow to say that they are superior to the labourers in the six Divisions. On the contrary, it is perhaps safe to say that a larger proportion of the preachers in the six Divisions are better educated than those in the three where the accessions have been so large.

We have therefore not yet found a satisfactory answer to the question why the increase has been proportionally so great in one part of the Province. It is not because of the larger force of labourers in that part, nor because of their higher education and character. Is it then because the Missionary Societies have been working longer in these three Divisions than in the other Divisions? This will not explain the difference because in some of the Districts in which there have been the largest additions work was begun long after work in other Districts where there have been few additions. Length of years therefore in a District will not explain the difference in additions. For example, take the missions which have been at work forty or fifty years in the Allahabad and Lucknow Divisions, and compare the few additions to the churches of these missions in these two Divisions with the large additions to the churches of these same missions in the Districts of the three North Western Divisions, in some of which they have been working a much shorter period. Take, for example, the Districts of Meerut and Etah which report 25,348 Indian Christians, and yet the same missions which report most of these additions have been labouring twenty or thirty years longer in other Districts with comparatively only a few additions. We cannot say, therefore, that these large additions in the three Divisions are due to a longer period of preparing the soil and sowing the seed.

Have Mission Schools and Colleges had a part in bringing about this rapid increase in these three Divisions? Very little so far as we can see. The Districts which shew the largest increase are not noted for their Missionary Institutions, or were not before the large accessions necessitated the establishment of schools; for example, the one District of Etah has had a larger increase in the number of Christians in ten years than the 30 Districts of the six Divisions, the increase in Etah being 6,633,

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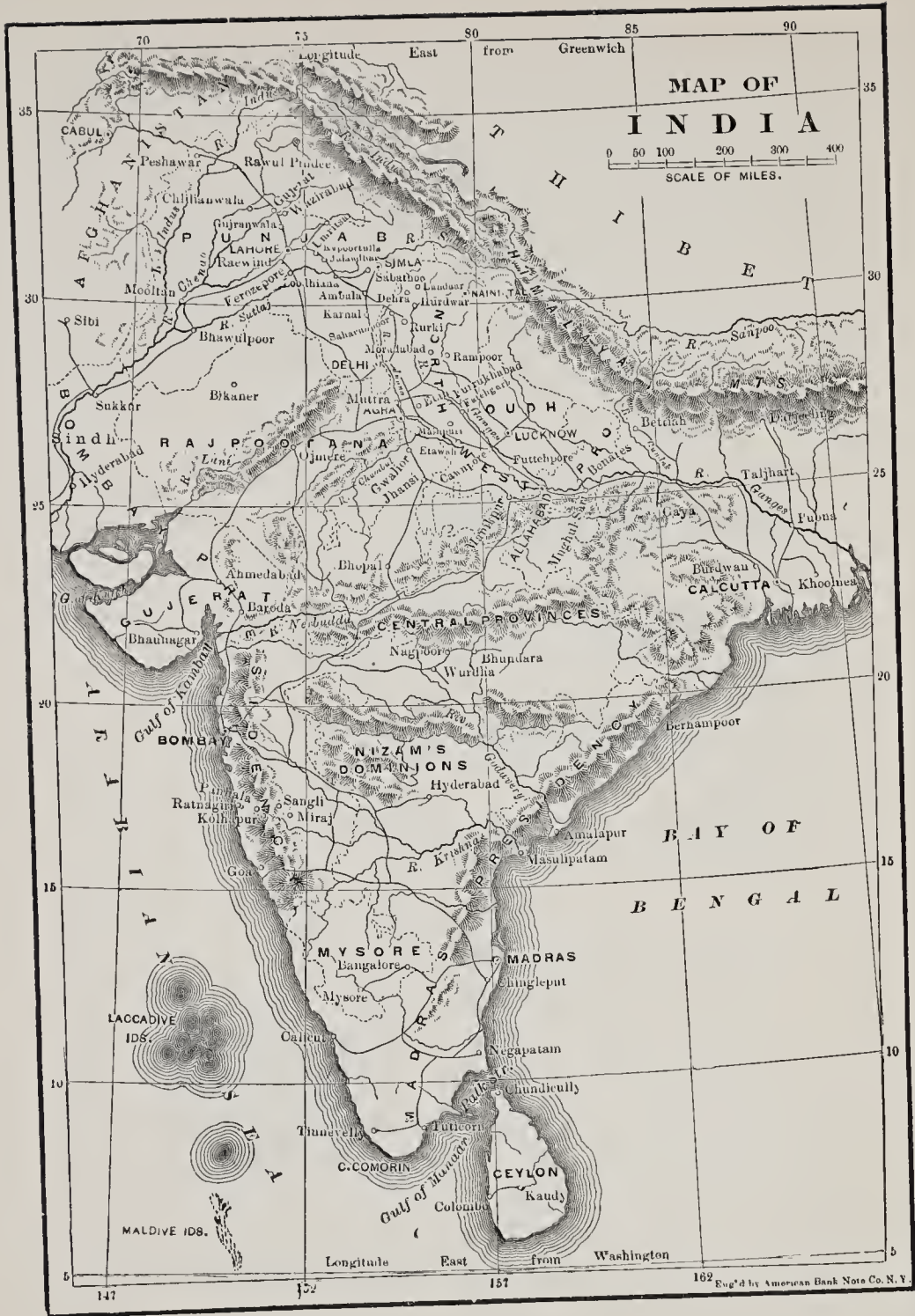
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INDIA.

THE LAND AND ITS PEOPLE.

India is geographically the Italy of the Asiatic continent. Historically, too, she is Italy's counterpart in at least one respect. What the one, with her bountiful streams and sunlit plains, was to the conquering adventurers from northern Europe, that was the other to the successive hordes of hardy invaders, who, looking across at her fertile plains from the bleak table-lands of Central Asia, swept over her mountain barriers and took possession of her treasures. Kolarian, Dravidian, Aryan, Persian, Grecian, Bactrian, Parthian, Scythian, Hun and Afghan, Tatar and Mongolian—all these and others have had their share of India's spoils, some scarce more than touching her borders, others leaving their permanent impress on her life and character.

He is a rash man who would attempt to tell the exact details of these successive invasions. The Kolarians, as exemplified to-day in the Santals,¹ for instance, are often spoken of as aborigines; but the probability is that the real aborigines were Negritos, specimens of which race are still to be found in the Andaman Islands, and that the Kolarians were themselves invaders, coming through the northeast passes. The northwest passes were thereafter the way of access, the first to use them being the Dravidians. The when and the whence of their movement no one knows, though it may be safe to include them under the general name Turanian.

Next came the Aryans. From their original home, probably in the region south of the Aral Sea, they had divided into two great streams, one flowing northward and westward to people the European continent, and the other pouring southward, and subdividing into Iranian (Persian) and Indian branches. The time of the movement into India is a matter of conjecture. History there is none. The sole literature of the period is the Rig-Veda, from the hymns of which only the vaguest conclusions can be drawn. Dates varying from one another by a thousand years or more have been assigned by various writers.²

¹ The Encyclopedia Britannica regards the Dravidians as aborigines, including the Bhils, Santals, etc., among them, but its statements are not wholly consistent with each other. Some authorities have pointed to similarities between certain Dravidian dialects and modern Korean.

² Mr. Tisdall, reasoning from a comparison of the Rig-Veda with the Avesta, fixes upon a date as late as 1500 B. C. "India: Its History, Darkness and Dawn," p. 2.

It is probably safe, however, to place the beginning of the Aryan invasion not later than B. C. 2000.

The word *sindhu*, the Sanscrit for "stream" or "flood," was probably the name given by the Aryans themselves to the first great river they reached in their south-eastward progress. From this name, *Sindhu*, *Hind* or *Indus*, come both India and Hindustan, the one through the Greek and the other through the Persian. The two are generally used synonymously, but Hindustan is more precisely applicable—and is applied by the people themselves to-day—to the northern half of the peninsula, the valleys of the Indus and the Ganges; while India is now often made to take in the entire Indian Empire, including Burmah.

The invasion of India by the Aryans was not a sudden inroad, but a long continued movement. Resting first on the Indus, the invaders gradually spread eastward, everywhere pushing back their predecessors, whom they called *dasyus* (enemies or ruffians). They counted these dark-skinned savages as little better than wild beasts, whom it was a virtue to destroy. The Dasyus, however, were not all uncivilized. Some had forts and cities, and no small wealth. But they could not stand before the Aryans. Those who were not slain were either reduced to a position akin to slavery, or forced further and further back to the south and west. This process continued through perhaps eight or ten centuries, till the Aryans had overspread the whole of northern India, to Behar on the east and the Vindhya Hills on the south. This region they called *Arya-varta*; all beyond was *Mlechha-desa*, "the land of the unclean."

Then began a somewhat different movement toward the south, more a colonization than a complete conquest. "It was," to quote a recent writer,³ "a social rather than an ethnical revolution. The aborigines were not hunted down, nor even dispossessed of the land, but, coming under the influence of a stronger race, they learned to adopt its civilization and religion. . . . In the mixed race that arose, the preponderating element was naturally the Dravidian. The mass of the people continued to use their own tongue then, as they still do, in Southern India."

The dawn of real history is to be reckoned from the invasion by Darius Hystaspes (about 500 B. C.), who probably ex-

³ C. F. de la Fosse, "History of India," p. 20.

tended his conquest almost to the borders of Rájputáná. Still later comes the first unquestioned date, 327 B. C., when Alexander the Great conquered Porus, the greatest of the Aryan over-lords of that time, and carried the Grecian standards as far as the Sutlej. He again established no permanent control; and yet the contact between Greece and India was not without its influence on the philosophy of the former and the science and art of the latter.

Seleucus I., of the Graeco-Bactrian line, succeeded in forming an alliance with Chandragupta, who as King of Magadha (approximately the modern Behár and Oudh), had extended his dominion over the entire Panjáb. Second in succession to Chandragupta was his grandson, Asoka the Great, the famous Buddhist king, who extended his beneficent sway over almost the whole of India (B. C. 263-223).

During the next nine or ten centuries there were invasions by the Graeco-Bactrians, the Parthians, and the Scythians, the last-named continuing their inroads well into the Christian era, and making a permanent impression on the life of the country. Next followed the Huns, who, under their dread leader, Toroman, came near shattering the Aryan power. Toroman's death and the defeat of his son Mihirakula by Yasodharman, King of Ujjain (Central India), delivered the land from this devastating influence (533 A. D.). Soon after this there came to power the Rájput race, who claimed to be Aryans of the Kshatriya or Warrior caste. Warriors they were, but probably of Scythian,⁴ not Aryan, origin. Their ascendancy brought with it the fall of Buddhism and restoration of Hinduism.

But already in the northwest were heard the first mutterings of the storm of Mohammedan invasion that was to overwhelm the Hindu power. First came the Arabs, who made desultory inroads during the seventh century, conquered and occupied Sindh during a part of the eighth, but were finally repelled by the Rájputs early in the ninth. Meanwhile, however, another Moslem power, of Tatar or Turkish origin,⁵ with Ghazni in Afghanistan as its capital, had risen to prominence; and in the closing years of the tenth century, Sabaktagin, followed later by his more famous son, Mahmúd of Ghazni, swept over the Panjáb, establishing what is known as the

⁴ See de la Fosse's "History of India," pp. 58, 59.

⁵ Ratzel's "History of Mankind," p. 361.

Pathán (or Afghan) Empire, whose various dynasties covered the next five hundred years. It was a period of almost continuous warfare. Not only did the Afghans find formidable opponents in the Rájputs and other Hindu neighbors to the south, but they soon had to begin to deal with the inroads of the all-conquering Mughuls or Mongols, the third set of Moslem invaders of India. First came the "World-stormer," Chengiz Khán, who, early in the thirteenth century, pierced as far as Peshawar, and then turned back into Afghanistan. Nearly a century later Timur, or Tamerlane, of the same fierce race, carried his conquest as far as Delhi; and Babar early in the sixteenth century conquered the entire Panjáb, and later almost the whole of Northern India. The three most famous emperors in this Mughul line are Akbar the Great (1556-1605), who extended his empire through Bengal and Orissa on the east and Birár on the south, and who, though he overthrew the Rájputs, the great defenders of Hinduism, yet by his conciliatory statesmanship gained the friendship of the Hindus; Shah Jahán (1627-1658), under whom the Moslem Empire reached the zenith of its glory—not unfitly marked by the erection at Agra of that triumph of architectural skill, the Táj Mahal; and Aurungzeb (1658-1707), whose long reign ended in general disorder and the partial return of the Hindus to power, the Mahrattas coming to the front in the south and the Sikhs in the north.

Meanwhile a new and potent factor in India's development was beginning to make itself felt. The East India Company, chartered by Queen Elizabeth in 1600, had by the end of Aurungzeb's reign already grown, largely under the force of circumstances beyond its control, from a quiet trading concern into a complex civil and military organization, with prosperous fort-protected towns at Madras, Bombay and Calcutta. While the Mahrattas were humbling the Mughuls in the north, the English overcame in the south their rivals, the French, allied with the Nizam of Hyderabad (battle of Plassey, 1757). The issue between the Mahrattas and the English was settled by the great victory of Assai (September, 1803); and the Sikhs in their turn were vanquished in the wars of 1846 and 1848, leaving the British in possession of practically the whole of India.

Next came the awful mutiny of 1857. The Sepoys, the trusted native troops of the East India Company, rose in rebellion in almost all the military centres of Northern India,

taking as their pretext the serving out of a cartridge supposed to be greased with the fat of cows and pigs. Had the uprisings been simultaneous and under the control of leaders of capacity, India would have had to be reconquered. But the natives had no real generals, while the handful of British were led by such men as Havelock, Outram, Colin Campbell and Nicholson. The sieges of Cawnpore and Lucknow, the one ending in massacre and the other in final relief, are only paralleled in thrilling interest by the heroic storming of Delhi—7,000 in the open against 50,000 behind massive stone walls. The end was complete victory for the British. But the East India Company was dissolved (1858), and the administration of the country was transferred to the Crown—an act which led up to the formal proclamation, in 1877, of Victoria as Empress of India.

Whatever may be said of the not infrequent blunders, intrigues and excesses which marked the early history of the East India Company, or even of some of the methods employed in the period of its more firm administration through Governor-generals (beginning with Warren Hastings in 1774), there can be no question as to the general character of British rule since the mutiny. It has been enlightened, uncorrupt and truly altruistic. Never have taxes in India been less oppressive, nor the benefits given in return more generous. Schools, telegraphs, railroads, unsurpassed postal facilities, all speak for themselves. The fruit is the loyalty of the feudatory princes and of a large proportion of the enlightened classes, and the passive acquiescence of the masses. No one who knows India at first hand, however he may criticise some features of the government's policy, can question the general beneficence of British rule.⁶

The attitude of the authorities toward Christianity has varied greatly at different periods. Carey, when he first reached India (1793), was not only forbidden to enter British territory for missionary purposes, but not allowed to remain even as an indigo-planter, and had to begin his work in Danish possessions (Serampore) near Calcutta. Opposition reached its climax after Lord Wellesley's resignation (1805), when the Court of Directors of the East India Company frankly

⁶ The progress in *material* things is hinted at by the following figures: Railways in India, end of '53, 20 miles; end of '77, 7,322 miles; in 1909, 31,490 miles. In '81, 20,346 miles of telegraph line in operation, and a little over 1,000,000 private messages despatched; in 1910, 72,746 miles, with 12,084,697 messages.

avowed their advocacy of Indian heathenism and took the ground that missions threatened the security of the Indian Government.⁷ In 1813, however, Parliament, moved by the untiring efforts of Wilberforce and others, inserted in the renewed charter of the Company the so-called "pious clause,"⁸ which put an end to all open opposition to missionary enterprise, friendliness or unfriendliness being thereafter a matter of the attitude of the individual officer, local or supreme. The final stage was reached in the famous proclamation of complete religious toleration issued by Queen Victoria at the time of the assumption of the government of India by the crown (November 1st, 1857). This proclamation, while it guaranteed protection to all the Queen's subjects in the fulfillment of their religious convictions and promised absolute neutrality on the part of Government in all such matters, was essentially a Christian document,⁹ one paragraph being prefaced with these words: "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion." The following out of the policy thus proclaimed still depends somewhat upon the bias of the individual officer; but on the whole the government's attitude has been one of friendly neutrality toward Christianity.

Turning to some of the geographical features of the country: British India, inclusive of Burmah, has an area of 1,560,159 square miles (595,167 square miles of this is the territory of the feudatory states, such as Hyderabad, Gwalior, Baroda, etc.), being about as large as the United States east of the Mississippi. It lies mainly between ten and thirty-five north latitude. The whole is tropical or semi-tropical, variations of temperature depending on altitude rather than on latitude. The only places of escape from the heat of summer are the various sanatoria, 4,500 to 9,000 feet above sea level on the different mountain ranges. The climate from November to March is delightful, not unlike an American October. The rest of the year is divided between the dry hot season and the rainy hot season, the thermometer during the former often

⁷ Warneck, "History of Protestant Missions," p. 252, ff.

⁸ The clause is as follows: "It is the duty of this country to encourage the introduction of useful knowledge and of religious and moral enlightenment into India, and in lawful ways to afford every facility to such persons as go to India and desire to remain there for the accomplishment of such benevolent purposes."

⁹ See Graham's "Missionary Expansion of the Reformed Churches," p. 108.

registering 110° to 125° in the shade.¹ The intensity of the heat, however, is far less trying than its persistency.

The soil is exceedingly fertile in most parts of the country, yielding, in spite of crudest methods of cultivation, large and frequent crops (three and four in a single year in some cases). The main products are wheat, rice, cotton, opium, oil-seeds, tea, indigo and (in the north) potatoes. The staple diet in the southern and eastern regions is rice; in the north, wheat for the upper classes, and corn, barley and the coarse millets for the poorer. Meat is a part of the regular diet of such Moham-medans and Christians as can afford it; it is not uncommon, especially goat's meat, among some classes of Hindus.

The population, as given by the census of 1911, is 313,523,981, which includes Aden as well as Burmah, but excludes Ceylon, which has about four million.

The sketch of the early history of India has in some measure indicated the diversity of the race elements which make up its population. The languages in use give even greater evidence of this diversity. Investigation in 1901 by a Government expert (Mr. Grierson) revealed the existence of no less than 707 languages and dialects. Some of these differ far more widely from each other than they do from the languages of Europe. They fall in general into four groups: Semitic, Aryan, Dravidian and Kolarian. Those of the last group are spoken only by aboriginal hill tribes. The main Dravidian languages are Tamil (spoken by upwards of 15,000,000); Telugu (20,000,000); Kanarese (10,000,000), and Malayalam (5,000,000). The Aryan group includes among many others Bengali (41,000,000); Hindi (85,000,000); Panjábí (18,000,000); Gujrátí (10,000,000), and Uriya (9,000,000). Hindustáni or Urdu is usually classed with this group, but might more properly be called an Aryo-Semitic language. It is a most curious linguistic hybrid, having been produced by India's Mohammedan conquerors, who forced Hindi into combination with Persian and Arabic. It is the most widely diffused language of India, being spoken, or at least understood, not only by most of those who speak Panjábí or Hindi, but by almost all Mohammedans the country over. It is safe to say that nearly half the population of India can be reached through it and Hindi, its next of kin.

¹ Here is a day's record for Allahabad, taken entirely at random from the period (March 28th) between the cool and the hot seasons: Maximum temperature, in shade, 106.4; maximum, in sun, 159.6; minimum, in shade, 69; mean temperature, 87.1; normal mean temperature, 81.3.

THE RELIGIONS OF INDIA.

In the world's history there have been two great birth-centres of religion, Palestine-Arabia and India. The latter has produced faiths which are affecting the life of more than two-thirds of the human race; for Hinduism moulds India and Buddhism touches the whole Mongolian world. But, to quote the language of another,² "India's history has been a record of brilliant prospects and blighted hopes. Some of the hymns of the Rig-Veda gave promise of an ethical monotheism almost as high as that of the Old Testament prophets. But the vision of God soon passed, and the penitential note, sounded in its hymns to Varuna, was heard no more." In most non-Christian countries Christianity has to face either Buddhism or Islám alone; but in India it faces the three most powerful anti-Christian faiths in the world. The decisive battle of the ages is to be fought and won on India's soil. Let us look in detail upon the main forces in the line of battle.

I. ANIMISM.—The religion of the aborigines of India seems to have been animism or spirit-worship—the spirits being *evil* spirits. All natural phenomena, and especially all untoward events, were referred to the agency of these demons, who were propitiated by incantations and bloody sacrifices. It is exceedingly difficult to draw the line accurately between Animists and Hindus to-day; for the worship of the latter has been largely modified by the beliefs of the former, and the former have in many cases added to their demon worship the polytheism and idolatry of the latter, and have often actually classed themselves as Hindus.³ The census of 1911 gives the number as 10,295,168.

II. BUDDHISM, though it does not come next chronologically, may be disposed of at this point because of its present numerically insignificant position among the religions of India. It has now only 10,721,449 adherents, and of these all but 336,870 are in Burmah. Siddhárta Gautáma,⁴ its founder, son of Suddodhana, King of the Sakyas, was born about 560 B. C., at Kapilavastu, a hundred miles north of Benares. Burdened

² Rev. H. D. Griswold, Ph. D.

³ It is related by a missionary of the Madras Presidency that in one village the Animists adopted the suggestion of Hindu neighbors and married their female demons to Hindu gods, and thereafter complacently worshipped them all.

⁴ Gautáma was the family name, Siddhárta the personal. Buddha means "the enlightened." He was also called Sakya Muni, "the sage of the Sakyas."

with the sense of life's sorrows and mysteries, he turned his back on worldly prospects, and after years of vain searching for peace by means of Hindu asceticism, he finally attained "enlightenment," and propounded the basal doctrine of his system, that "suffering is to be got rid of by the suppression of all desires and by extinction of personal existence." Principal Grant, in "The Religions of the World," well describes Buddhism as "a system of humanitarianism with no future life, and no God higher than the perfect man." It won its way to power partly because it was the logical outcome of certain phases of philosophic Hinduism, and still a desperately needed protest against its utter formalism and the tyranny of its priests, and partly because of the attractiveness of its moral code and its comparatively unselfish teachings.⁵

Buddhism reached its zenith under the Emperor Asoka (263-223 B. C.), its "golden age" continuing till toward the end of the reign of Kanishka, one of the Indo-Scythian Kings, who came to the throne in 78 A. D. Thenceforward Brahman influence gradually regained its place, till by the end of the tenth century it had practically driven Buddhism out of India, confining it, as now, to Ceylon and Burmah. It is not to be forgotten, however, that with all its inadequacy, it was the first *missionary* religion in the world's history.

III. JAINISM⁶ is nearly related to Buddhism, arising at the same period (possibly an earlier) and out of the same conditions. Like it, it is practically atheistic. Its moral code is closely allied to that of Buddha, and consists of five prohibitions (against killing, lying, stealing, adultery and worldliness) and five duties (mercy to animate beings, alms-giving, fasting, and veneration for sages while living and worship of their images when dead). Its most conspicuous feature is its zeal for the preservation of animal life. Its adherents, though numbering only about a million and a half (mainly in Bombay Presidency), have no small influence, because of their wealth and comparatively high degree of education.

IV. HINDUISM.—To give a brief and yet complete account of Hinduism is an impossibility. To give an authoritative account of it, no matter at what length, is equally an impossibility. It is difficult to find any two writers—especially any two Hindu writers—who agree in their statement of even its essential features. Not only has it been constantly changing

⁵ See sketch in St. Clair Tisdall's "Religions of India," pp. 66-76.

⁶ See Murdoch's "Religious History of India," p. 85, ff.

through the centuries, always for the worse, but at no time has it been the same in different parts of India, nor even self-consistent in any one part. The most that can be done here is to outline the development of its complex system, and to present some of the more conspicuous of its modern characteristics.

As a preliminary, a brief statement as to the sacred books of the Hindus is necessary. These are classed under the two heads *Sruti*⁷ ("that which has been heard" from the Divine voice), the fully authoritative, and *Smriti* ("that which is remembered"), less authoritative writings, based upon the *Sruti*. To the former class belong the Vedas alone. These are four in number: *Rig*, *Sama*, *Yájur* (the Black and the White) and *Atharva*; and each consists of three parts, Hymns (*Sanhita* or *Mántrá*), Ritual (*Brahmana*) and Philosophical Treatises (*Upanishad*, included with *Aranyaka* or "Forest Treatises"). The *Sanhitas* are the oldest portion (variously placed by different authorities between the dates 1800 and 800 B. C.),⁸ and consist of versified prayers and praises; the *Brahmanas* come next (falling approximately between 900 and 500 B. C.), and are commentaries, mostly in prose, explaining how the *Mántrás* (*Sanhita*) are to be used in the performance of religious rites; and last come the *Aranyakas* and *Upanishads* (the earliest of them probably dating from about 600 B. C.), consisting of philosophical inquiries on religious themes, ostensibly based on the *Mántrás*. The term Veda is sometimes applied exclusively to the Hymns, and yet, as Dr. Murdoch well says ("Letter to Maharaja of Darbhanga," p. 19), not only are the *Brahmanas* and *Upanishads* as much *Sruti* as the *Mántrás*, but the *Upanishads* "are practically the only *Veda* studied by thoughtful Hindus of the present day."

The term *Smriti* is more elastic, its content varying more or less with the view-point of the individual sect of Hindus; but it may be said to include among other books the following:

I. The *Darsanas* or systematized "exhibitions" of the philosophy of the *Upanishads*. These are six in number, each serving as the basis of a separate philosophical sect: *Nyáya*, *Vaisesika*, *Sankhya*, *Yoga*, *Mimánsa* and *Vedánta*. Their date it is impossible to fix with exactness, further than to say that they are probably contemporary with the rise of Buddhism.

II. The Laws of Manu, or *Mánava Dharma Shástra*, a treatise on religious jurisprudence, bearing somewhat the same relation to the *Brahmanas* as the *Darsanas* do to the *Upanishads*, and belonging to the period between 500 and 300 B. C.⁹ (Other similar treatises followed later.)

III. The Epic poems, *Ramáyana* and *Máhábhárata*, which include legends of a remote age, but may in their present form safely be placed in the early centuries of the Christian era.¹

⁷ See Mitchell's "Hinduism, Past and Present," p. 13, ff.

⁸ The Atharva Veda is probably of much later date.

⁹ Sir W. W. Hunter's "Brief History," etc., p. 66; Mitchell's "Hinduism," p. 82, ff.

¹ Dr. Mitchell places the *Máhábhárata* in its present form in the sixth or seventh century, A. D.

IV. The eighteen *Purānas*, a kind of versified encyclopædia of religion, philosophy, science and history, belonging in their collated form, to the period between the twelfth and seventeenth centuries, A. D.

V. The *Tāntras*, somewhat similar to the *Purānas*, but belonging probably to a slightly later period, and setting forth the principles of *Sakti* worship. (See p. 16.)

The stages in the development of Hinduism are marked by these religious books. The stages overlap as the writings overlap; their chronology is as wholly uncertain as that of the writings. In general, however, the following successive developments are traceable:

I. VEDIC HINDUISM (1800 to 800 B. C.), exhibited especially in the Rig-Veda. It was *polytheistic nature worship*. "Thrice eleven" deities are frequently mentioned; once (III, 9, 9), we have a much larger number. The most prominent were *Varuna* (Greek *Ouranos*), the encompassing firmament; *Indra*, the thunder god; *Agni*, the god of fire; *Surya*, the sun god, and *Dyaus Pitar*, who is unquestionably the relic of an early monotheism, and of whom Prof. Max Müller forcibly says:

If I were asked what I consider the most important discovery which has been made during the nineteenth century with respect to the ancient history of mankind, I should answer by the following short line:

Sanskrit *Dyaush-Pitar* = Greek *Zeus Pater* = Latin *Jupiter* = Old Norse *Tyr*.

Think what this equation implies! It implies not only that our own ancestors and the ancestors of Homer and Cicero (the Greeks and Romans) spoke the same language as the people of India—this is a discovery which, however incredible it sounded at first, has long ceased to cause any surprise—but it implies and proves that they all had once the same faith, and worshipped for a time the same supreme Deity under exactly the same name—name which meant Heaven-Father.

The following extracts well exemplify two extremes in the hymns of the *Rig-Veda*:

"Drinker of the soma juice (Indra), wielder of the thunderbolt, bestow upon us abundance of cows with projecting jaws."

"Whenever we men, O Varuna, commit an offence before the heavenly host; whenever we break thy law through thoughtlessness; have mercy, Almighty, have mercy!"

2. BRAHMANIC HINDUISM² (900 to 500 B. C.).—As time passed the number of the gods greatly increased. Fear of

² The term *Brahmanism* is to be avoided, partly because it is a word never used by any one in India to describe his own religion, partly because it is inaccurate, there being no such thing as Brahmanism distinct from Hinduism, and partly because its very derivation is doubtful, (*Brahm*, *Brahman* or *Brahmana*).

evil spirits became conspicuous, perhaps under the influence of aboriginal cults. Religion began to be stereotyped. Formulas took the place of worship, and the influence of those who learned and repeated them increased accordingly. Success in dealing with supernatural powers depended upon the proper selection of *mántras* and absolute accuracy in their repetition. The very formulas themselves were deified. The literary fruit of this development was the *Brahmanas* of the *Vedas* and later the code of Manu; and its main religio-social fruit was the supremacy of the priest class (the *Brahmans*) and the organization of the caste system. This was beyond doubt primarily a matter of race (as hinted in the original word for caste, *varna*, color). Aryans separated themselves from the despised non-Aryans and from those of mixed parentage. At the same time they divided off among themselves according to their occupations, which naturally tended to become hereditary. Priests (*Brahman*), warriors (*Kshattriya*) and tillers of the soil (*Vaisya*) formed each their own caste; and gradually, though not without a struggle, which between the Brahmans and Kshattriyas seems to have been a bitter and bloody one, they established the above order of priority. To the non-Aryans, who made up the *Súdra* caste, were left all the trades and menial service.³ Just as the Hindu religious writings contain no less than fourteen different accounts as to the source of the Vedas, so do they offer a generous choice regarding the origin of caste.⁴ The most commonly accepted view is that set forth by Manu (Bk. I., 31) that Brahmà, the parent of worlds, after his birth from a golden egg, peopled the earth by producing the *Brahman* from his mouth, the *Kshattriya* from his arms, the *Vaisya* from his thighs, and the *Súdra* from his feet.⁵ Whatever the origin of the system, of the Brahman's complete and permanent supremacy—amounting to deification—there can be no question.

3. PHILOSOPHIC HINDUISM (600 B. C., to Christian Era). The inevitable reaction from the elaborate ritual, the empty formalism, the endless and meaningless sacrifices of Brahmanic

³ See de la Fosse's "History of India," pp. 11, 12, and Murdoch's "Religious History of India," p. 48, ff.

⁴ See Murdoch's "Letter to the Maharaja of Darbhanga," p. 50, ff.

⁵ Caste has been subdivided until the four original castes now number many thousands. It is estimated that the Brahman caste alone is divided into 1,866 sub-castes. The lower castes are still more complex. Hindu custom forbids intercourse between persons of different castes. The touch and often the shadow of a low-caste man defiles. The Brahmans from different provinces in many cases will not eat together.

Hinduism came in the wave of philosophic speculations which produced first the *Upanishads* and then the six *Darsanas* professedly based on them. The thought of this period was mainly pantheistic, though in one or other of these six schools we have apparent affirmations of atheism, polytheism and even monotheism. In the Brahmanic period the way of deliverance had been the *karma-márg* or "path of works (or ritual)"; in the philosophic it was the *jnáná-márg* or "way of knowledge." To know one's identity with the true, infinite and eternal self,⁶ this was salvation. Transmigration of souls had come now to be an essential feature of Hindu thought,⁷ and the one idea of salvation was that of deliverance from endless rebirths (8,400,000 is the popular conception). The six systems professing to set forth this way of deliverance, though all appealing to the Vedas, and all accepted to this day as wholly orthodox, were utterly opposed one to another. The *Bhágavad Gíta*, that remarkable production which comes as an obvious interpolation in the great epic, the *Máhábhárata*, is an attempt to harmonize three of these systems, and belongs properly to Philosophic Hinduism, though in a later stage.

4. PURANIC HINDUISM (A. D. 1 to 1700).—The characteristics of the successive stages of this period are to be traced in the two great Epic poems, and in the *Puránas* and the *Tántras*. During the centuries of Buddhist supremacy the Hinduism of the masses, partly under the accentuated influence of southern India and its Dravidian cults, partly possibly through the deliberate purpose of the Brahmans to offset the power of Buddhism by popularizing Hinduism even along evil lines, developed decidedly in the direction of a grosser polytheism, and at the same time adapted itself to Buddhistic thought by putting sacrifice further into the background and inculcating a great regard for animal life.

One of the main features of this period, with its 330,000,000 divinities of sorts, is the triad of gods (or *Trimúrta*). *Brahmá*, *Vishnu*, *Shiva*, represented as the manifestation of the great original *IT* or *Brahm*. The sacred monosyllable *Om*, whose proper utterance is supposed to secure marvellous results, is

⁶ The two "great sentences" were *Brahmásmi*, "I am Brahma," and *Tat-tvam asi*, "It thou art."

⁷ There can be little or no question that this doctrine was taken by Buddha from Hinduism, not by the latter from Buddhism, as is sometimes stated. (See "Hinduism, Past and Present," pp. 50, 132; de la Fosse's "History of India," p. 28; Tisdall's "India: its History, Darkness and Dawn," p. 58). Indeed Buddhism may be said to be but the extreme development of the Sankhya Philosophy.

made up of the letters representing these three names. A second conspicuous feature was the doctrine of incarnation.⁸ Ten incarnations, all of Vishnu, are usually recognized. The seventh, eighth and ninth were *Rám Chandra*, the hero of the *Rámáyana*, *Krishna*, the hero of the *Máhábhárata*, and especially of the *Bhágavada Gíta*, and Buddha, skillfully adopted as a compromise with Buddhism. The tenth, yet to come, is, most significantly, to be a *sinless* incarnation, is to be born of a virgin, and, riding on a white horse, is to destroy all the wicked with his blazing sword. The source of this striking conception can hardly be questioned, if the Scripture accounts of the first and second advents of Christ be run together. A third feature was the introduction of *bhakti*, or adoring worship of divinity, as an alternative spiritual "path," thus adding the *bhakti-márg* to the *jnána* of the Philosophic and the *karma* of the Brahmanic period. The most popular object of this *bhakti* was *Krishna* (it is in the *Bhágavada Gíta* that *bhakti* first appears), and it was partly at least owing to the evil character of that incarnation that a thought so true soon became low and gross.⁹ A fourth feature of this period is the idea (which Dr. Mitchell traces to 200 B. C.) of sacred places, especially rivers, and of pilgrimages thereto. First the Indus, then the Saraswati, then the Ganges; among cities, Pryág (Allahabad), Káshí (Benares), Dwárká, Bindraban: these are a few of the hundreds of *tirthas* (sacred places) which gradually came into prominence as merit-bestowing points of pilgrimage. One other characteristic demands reluctant notice—the *Sakti*-worship of the *Tántras*. *Sakti* means power, the power of the gods, personalized as the *wives* of the gods, especially of the great triad. The rites connected with this worship, especially among the "left-hand" devotees, are obscene and horrible beyond belief.¹

5. MODERN HINDUISM (1700-).—The outlining of the previous periods has been worth while mainly because modern Hinduism is simply a composite of all these periods, with the possible exception of the first. Almost everything that ever

⁸ This doctrine is sometimes traced to Buddhist influence ("Hinduism: Past and Present," p. 102), but it is a question whether it may not have been simply a grotesque manifestation of a deep-lying truth, a truth learned in part from Christian sources.

⁹ See "Hinduism: Past and Present," p. 146 ff. It is to be noted that the *Krishna* of the *Bhágavad Gíta* is a vastly higher conception than the *Krishna* of the rest of the *Máhábhárata* and of the *Puránas*.

¹ *Ibid.*, p. 136 ff.

has been, still is. The Brahman still makes the extravagant claims of the Brahmanic period, and the people bow in submission; the educated classes still hold to the philosophies of the *Darsanas*, and the masses still delight in the stories of the Epics and *Puránas*, and grovel before the divinities they celebrate. Dr. Mitchell well says ("Hinduism," p. 166) :

As to *belief*, Hinduism includes a quasi-monotheism, pantheism, polytheism, polydemonism, and atheism, or at least agnosticism. As to *worship*, it includes meditation on Brahm, the One, the All—without external rites or mental homage—image-worship, fetish-worship, ghost-worship and demon-worship. But, again, a man may be a good Hindu, who avows no belief at all, provided he pays respect to Brahmans, does no injury to cows, and observes with scrupulous care the rules and customs of his caste.

This is reinforced by the following from Guru Prasád Sen's "Introduction to the Study of Hinduism" (p. 2) :

Hinduism is not, and has never been, a religious organization. It is a pure social system, imposing on those who are Hindus the observance of certain social forms, and not the profession of particular religious beliefs. It is perfectly optional with a Hindu to choose from any one of the different religious creeds with which the Shástras abound; he may choose to have a faith and a creed, if he wants a creed, or to do without one. He may be an atheist, a deist, a monotheist, or a polytheist, a believer in the Vedas or Shástras, or a sceptic as regards their authority, and his position as a Hindu cannot be questioned by anybody because of his beliefs or unbeliefs so long as he conforms to social rules.

In all this diversity, however, two general trends of religious thought may be traced: Among the more intelligent the pantheistic philosophy of the *Upanishads*, especially the Vedánta, is uppermost, with a polytheistic and idolatrous tendency; among the ignorant, polytheism is uppermost, with an invariable pantheistic tendency. Pantheism, with its corollary in the transmigration of souls, is thus common to all. This as a creed, caste as a social system, and grossest idolatry as the commonest expression of the religious instinct, constitute the real Triad of Hinduism to-day.

V. REFORM MOVEMENTS FROM WITHIN HINDUISM.—Buddhism might in a sense be called the first of these. The system preached by the great Shankara Achárya of the eighth century might be another candidate for a place in this category, except that it was after all but a restatement of the philosophy of the Vedánta Darsana. Probably the first place rightly belongs to

1. *Kabir*.²—He flourished early in the fifteenth century, lived in or near Benares, and, influenced largely by Moham-medanism, proclaimed a modified pantheism that came very near to monotheism. His verses, pointed, suggestive and often full of truth, are popular all over Northern India to this day.

Kabir's followers are called *Kabirpanthis* (*panth* means path); but they have so largely conformed to Hinduism that they are classed simply as a Hindu sect.

2. *Sikhism*.—A more radical movement on lines similar to Kabir's was led a century later by Nának Sháh, a Hindu from near Lahore. His evident aim was to combine Hinduism with Islam—with naturally unsatisfactory results. The creed of the Sikhs ("disciples") has been described both as deism and pantheism: it certainly is not monotheism. Their sacred book, compiled mainly by Guru (teacher) Arjun, fifth in succession to Nának, is called the *Ádi-Granth* ("the basal book"), and has, in the course of the centuries, been deified—is in fact their distinctive object of worship at the present day. Had it not been for persecution by the Mohammedans (especially Aurangzeb) and consequent development into a great political and military power, Sikhism would probably have long ago faded away. As it is, there has been a tendency to remerge into Hinduism, so much so that the census of 1891 said:

The only trustworthy method of distinguishing this creed was to ask if the person in question repudiated the services of the barber and the tobacconist; for the precepts most strictly enforced nowadays are that the hair of the head and face must never be cut, and that smoking is a habit to be absolutely avoided.

The Census of 1911, however, shows an increase of nearly 40 per cent. in two decades—up to a total of 3,014,466 (two-thirds of them in the Panjab).

3. *The Brahma Samáj*.³—Its founder, Rám Mohan Roy, a Brahman of Bengal, beginning with a strong antipathy to idolatry,⁴ passing through a period of Vedantism, and finally, through contact with Christianity and the Scriptures, reaching a definite theistic belief, organized the *Brahma Samáj*, and in

² See Dr. Mitchell's "Hinduism," etc., p. 156.

³ *Samáj* simply means an association.

⁴ Under the influence, it has been suggested by some, of the teachings of Islám.

1830 opened the first Hindu Theistic church. He went to England in 1831 and died there in 1833. He was followed by Dabendra Náth Tagore, under whose leadership the Samáj in 1850 definitely rejected the infallibility of the Vedas.

In 1857 Mr. Tagore was joined by the famous Keshab Chandar Sen, "whose religious views, as we heard from his own lips," says Dr. Mitchell, "were drawn in the first instance from the Bible and from the writings of Dr. Chalmers."⁵ For a while the two leaders worked cordially together, but Tagore's ideas were more or less reactionary, while the younger man was eagerly progressive and seemed to be drawing nearer to Christianity: so that in 1866, Mr. Sen and his friends separated themselves and formed the "Brahmo Samáj of India," the older branch being known as the "Ádi (original) Brahmo Samáj." Another split occurred in 1878, when as the result of controversies growing out of the marriage of Mr. Sen's under-age daughter to the Mahárájá of Kúch Behár (who was not a Brahmo), two-thirds of his followers, including some of the best men in the Samáj withdrew and formed the *Sadháran* (Universal) *Samáj*, leaving their former leader to call himself and his remaining adherents "The New Dispensation."⁶ On Mr. Sen's death in 1884, Mr. P. C. Mozumdar succeeded to the leadership of the "Church of the New Dispensation," and has since been the best known exponent of Brahmoism.

To accurately characterize this movement is difficult. Mr. Sen made much of the distinctly Christian doctrines of the Fatherhood of God and the brotherhood of man, and he once used the remarkable words, "None but Jesus, none but Jesus deserves this precious diadem, India; and none but Jesus shall have it." But at the same time he declared all religions to be true, and ended by claiming distinct inspiration for himself and introducing all sorts of extravagances, both of doctrine and ceremonial. The most that can be said for Brahmoism is that it is a theistic eclecticism, and constitutes a vast advance on orthodox Hinduism, in matters social as well as religious.⁷ What with its lack of definite beliefs, and its endless subdivisions, it is no wonder that it is making small progress, passing only from 3,051 in 1891 to 5,504 in 1911.

⁵ "Hinduism," etc., p. 217.

⁶ In a letter to Max Müller he describes it as "a new Hinduism which combines *Yoga* and *Bhakti*, and also a new Christianity which blends together Apostolical faith and modern civilization and science."

⁷ For a full and fair discussion see "Hinduism: Past and Present," p. 211 ff.; also Murdoch's "Religious History of India," p. 143 ff.

4. *The Arya Samáj*.—Utterly different in most respects from the preceding is the movement started in 1863 and formally organized in 1875 by a Brahman from Káthiawár (born 1827), who, after his initiation as a Sanyásí (Hindu ascetic), was known as Dayánand Saraswáti, and who before his death in 1883 had gained a large following. The leading tenets of the sect he established are:⁸ 1. The four Vedas alone, and of them only the *Sanhitas* or Hymns, are inspired. 2. There are three eternal substances—God, Spirit and Matter. 3. The soul is incorporeal, but is always perfectly distinct from God. 4. The soul is subject to rebirth, which may be in the form of a human being or an animal or a vegetable. 5. “Salvation is the state of emancipation from pain and from subjection to birth and death, and of life, liberty and happiness in the immensity of God.”

To the credit of the Arya Samáj it is claimed that it is opposed to caste, to idolatry, to child-marriage, to lavish expenditure at weddings and to pilgrimages: most of which opposition, unfortunately, is theoretical only, especially as to caste. The positive weaknesses in it are that it is practically deistic rather than theistic; that it is utterly illogical, being based on the most fanciful and preposterous interpretation of the Vedas⁹—Sanskritists of *any* faith being the judges; that most of its advocates have in their discussions been marked by a spirit of conceit, bigotry and bitterness seldom surpassed; and that they have devoted their strength to attacking Christianity rather than the errors of Hinduism, the correction of which is their avowed *raison d’être*.

The growth of the Aryas has been remarkable, reaching a total of 243,000 in 1911, an increase of 100 per cent. in the decade. The explanation is to be found partly in the aggressive activity of their propaganda; partly in their imitation of Christian methods, not only in the use of tracts and paid and voluntary preachers, but in the establishment of schools, orphanages and colleges;¹ and partly in the fact that while reforming certain abuses of Hinduism, of which intelligent Hindus themselves are ashamed, they still appeal to Hindu pride in that they retain the old philosophy and cosmogony and the

⁸ Taken mainly from Vol. XVI. of the Census of India, 1901.

⁹ The Aryas claim that the Vedas are the repositories of all knowledge, secular as well as religious: they read into them the telegraph, the steam engine, and even the X-Rays!

¹ They have orphanages at Bareilly, Cawnpore and Allahabad, a High School at Meerut, a College at Lahore, and a number of scattered schools of lower grade, including a few for girls.

doctrine of the inspiration of at least a portion of the Vedas. Their progress is in spite of division; for strife has waxed fierce between the conservatives, or vegetarians, and the liberals, or meat-eaters.² In any case they are a force to be reckoned with in the present missionary situation. It will take all the wisdom of Christian workers to meet their sophistries, all their gentleness to meet their exasperating tactics.

5. *Theosophy*. This may be called a reform movement in so far as its leaders from the West, and especially its present eloquent and popular high-priestess, Mrs. Annie Besant, have presented those ideals of social and moral progress which are the result of the Christian atmosphere in which they themselves have been brought up. It is reactionary in that it especially glorifies the past, white-washing by allegorical interpretation the puerile (and worse) tales of the Puranas, and justifying even idolatry (as a sort of kindergarten) and the caste system.

The fundamental principles of the movement are: 1. The Impersonality of the Supreme Being; 2. The Unity of the World and God; 3. Cognition—the fundamental element of self-consciousness; 4. The ecstatic character of ultimate theosophic truth; 5. Karma and reincarnation; and 6. The power of Magic. The great goal is the apprehension of the identity of the individual self with the World-Self. Of the latter Mrs. Besant says:

Theosophy postulates the existence of an eternal Principle, known only through its effects. No words can describe It, for words imply discriminations, and This is ALL. We murmur, Absolute, Infinite, Unconditioned,—but the words mean naught. SAT, the Wise speak of; BE-NESS, not even Being nor Existence.

The basis of the movement, as defined by Mrs. Besant herself, is threefold: The Upanishads, the writings of Mrs. Blavatsky and the discoveries of Western Science. To an eclectic combination of the Yoga and Vedanta schools with the theosophic doctrines of Egypt, Greece and the Jewish Kabala, modern Theosophy has added, among other things, a most thorough-going application of the doctrine of evolution, and as thorough-going an adaptation of the essentially Christian doctrine—not even hinted at in the Upanishads—of the Fath-

² *Gbásis* and *Másis* ("grassies" and "fleshies") they derisively call each other!

erhood of God and the Brotherhood of man. To the skilful use of these borrowed features, combined with a whole-souled adulation of everything Indian, is largely due the popularity of this cult—a popularity which has found marked manifestation in the establishment of the Hindu College at Benares.

Doubt as to the reality or permanence of this reform is deepened by the fact that the writings of Madame Blavatsky, whose gross impositions in connection with the magical side of Theosophy were shown up in 1884 by the Madras "Christian College Magazine," are accepted as a part of the authoritative basis of Indian Theosophy. As a matter of fact, Theosophy's influence seems to be on the wane, and certain Indian reformers are expressing the belief that leaders of whom much might have been expected have been rendered ineffective by the stupefying draughts of Theosophy dispensed at Benares and Madras.

V. MOHAMMEDANISM OR ISLAM, the religion of sixty-six millions of the inhabitants of India, is an eclectic system, composed of Jewish, heathen and Christian elements, which were scattered through Arabia before Mohammed. It borrowed monotheism and many rites (e. g. circumcision) from the Jews. Professedly a restoration of the faith of Abraham, it traces its line through Ishmael. Christ is acknowledged as the greatest prophet next to Mohammed, whose coming He is claimed to have predicted when He promised the Paraclete! His birth from a virgin is acknowledged, as also His second coming to judge the earth; but the doctrine of His divinity is regarded as blasphemy—still more the doctrine of the Trinity. The inspiration of the Pentateuch, of the Psalms, and of the Gospels, is admitted; with these two qualifications, that all have been superseded by the Qurán, and that the Gospels have been largely interpolated by Christians. The crucifixion is rejected. It is held that Christ was caught up alive into the fourth heaven after His arrest, and that some one—probably Judas—was crucified in His place. The Christian elements in the Qurán are obviously taken from apocryphal sources, not from the Gospels. With these garbled Jewish and Christian traditions Mohammed mingled, with some modifications, heathen sensuality, polygamy, slavery, and even idolatry—in the veneration of the famous black stone in the Kaaba at Mecca.

Starting with the fundamental doctrine, "There is no God but Allah, and Mohammed is his prophet," Islám has six ar-

ticles of faith,—God, fatalism (under the guise of predestination), angels, sacred books (especially the Qurán), prophets, resurrection and judgment (with eternal reward and punishment). Absolute submission to Allah's will is the first duty of the Moslem. Prayer, fasting, almsgiving and pilgrimages are enjoined. Not only polygamy, but concubinage, is permitted, ordinary Moslems being restricted to four wives, pashas and sultans being allowed as many as they please.³ Believers are promised a sensual paradise, with special rewards for those who die for the faith.

Beginning as a poor caravan-attendant, or camel-driver, and marrying in his twenty-fifth year the rich widow Khadijah, Mohammed received at the age of forty-two (A. D. 612) what she helped him to believe was his divine call, through Gabriel, to the prophetic office. He had little success in securing adherents until the persecution he provoked compelled him, on July 15th, 622, to flee to Medina. This flight, the Hegira (or Hijrah), is the event from which the Mohammedan era dates. At Medina he was accepted as the prophet of God, took the field with an ever-increasing army of followers, and eight years later entered Mecca in triumph. Of the sincerity of his original purposes there can be little question. He was a zealous reformer; a morbid imagination, combined with the seeming need of supernatural sanction for his reforms, did the rest. Then with success came ambition, with power came sensual passion. The reformer of Mecca became the conquest-seeking autocrat of Medina.⁴

The Qurán Mohammed professed to have received from Gabriel piece by piece. A year after his death his amanuensis, Zaid, collected the scattered fragments "from palm leaves, and tablets of white stone, and from the breasts of men." The 6,225 verses are arranged in 114 Súras, and remotely resemble Hebrew poetry. It contains injunctions and warnings, interspersed with narratives about Adam, Noah, Moses, Abraham, Ishmael, John the Baptist, Jesus and many others. It abounds in historical blunders and tedious repetitions, but has also passages of great poetic beauty. It is pointed to as Mohammed's one and conclusive miracle, though he is also sometimes credited with having cut in two the moon and then restored it.

There can be little doubt that the spread of Islám in India

³ The prophet himself had eleven wives, and at least two concubines.

⁴ For a full statement see Chap. II of Dr. Zwemer's altogether admirable book, "Islam."

was mainly due to the power of the sword, especially during and after the reign of Aurangzeb. Tippoo Sálhib, for instance, Sultán of Mysore, secured 70,000 "converts" in a single day. At the same time, other motives than fear, some of them not more worthy, have contributed their quota. The resultant Mohammedanism bears the marks of its mixed ancestry and its Hindu environment. The account in the census of India for '91 (p. 168) is instructive:

Shíah and Sunni⁵ joined issue without recourse to arms. The good men amongst the teachers (the Islamized Hindus) received divine honors as if they had never left the Brahmanic fold; and in default of the pilgrimage to Mecca, resort was had to the tombs of the canonized, where fruit and flowers are offered, as to one of the orthodox pantheon, and often by Hindu and Moslem alike! Saints are the special feature of the Indian development of Islam, and the worship of relics follows. In some places there is a hair or two, in others a slipper, elsewhere a foot-print, of the Prophet, to which the devout pay homage, and are rewarded by miracles. Even where the two religions do not participate in the same festival, the more simple has borrowed for Indian use some of the attributes of the more elaborate, as in the case of the procession of paper tombs at the Muharram,⁶ and the subsequent dipping of the imitation fabrics in water, as in the Durga Pújá⁷ of Bengal.

At the opposite extreme from the conservative though somewhat Hinduized majority, there is a small but influential progressive party formed by the late Sir Saiyad Ahmad Khán, and finding its best expression in the splendid college founded by him at Aligarh. The important concessions made by this party are the recognition of reason as having a place in the interpretation of the Qurán, and the rejection of the great mass of Moslem tradition.

Viewing Islám in India as a whole, the closing sentence of Mr. Tisdall's able chapter on this theme ("*India, Its History,*" etc., p. 77, ff.) compels assent:

In spite of its many half truths, the existence of which we missionaries thankfully acknowledge, and upon which we base our attempts to induce Moslems to accept the full light of the Gospel, it is not too much to say that, in the life and character of its Founder, the "Chosen" of God, and his ideal for the human race, Islám has preserved an ever active principle of corruption, degradation and decay.

⁵ The Shíahs, who are greatly in the minority in India (in fact, everywhere except in Persia), maintain that Ali, son-in-law of Mohammed, was his first legitimate successor, and so reject the first three Calíphs accepted by the Sunnis. Ordinarily the strife between the two sects is bitter to a degree.

⁶ A great Mohammedan festival, which with the Shíahs is a memorial of the death of their martyrs, Hasan and Hussain, whose tombs they carry in effigy.

⁷ Durga Pújá is the great Hindu festival in honor of Durgá, or Káli, the cruel wife of Shiva.

CHRISTIANITY IN INDIA.

MISSIONARY BEGINNINGS.

The earliest known Christian missionary to India, sent apparently at the request of certain Indian merchants, already Christians, was Pantaenus, the Principal of the Christian College at Alexandria (about A. D. 180). Theophilus Indicus, paying a passing visit to India in Constantine's time, "found a flourishing Christian Church; and among the Bishops at the Nicene Council (A. D. 325) was John, the Metropolitan of Persia and 'of the great India.'" Of the further history of these Christians, and of the Roman Catholic movement later on, Rev. J. A. Graham, in his "Missionary Expansion of the Reformed Churches," says (pp. 102, 103):

Later they came under the influence of the Nestorian Church of Persia, and when it was destroyed by the Mohammedan conquest, the isolated Church in India grew ignorant and impure. Vasco da Gama found these Christians enjoying much political influence, and the Portuguese, in extending their dominions from Goa along the west coast, tried to force them into ecclesiastical subjection to Rome. With the help of the Inquisition they succeeded for a time with the communities in the coast villages, and these, numbering perhaps 150,000,⁸ are still known as Syro-Roman Christians. Claudius Buchanan, who visited those who still adhered to the Syrian Church and looked to Antioch as their centre, persuaded them to translate the Gospels into their Malayan vernacular; and at his suggestion the Church Missionary Society sent missionaries in 1816 to encourage the Church and aid it to reform itself. The alliance, which lasted for twenty-one years, had good results, and there is now a considerable party of reform within a Church of 200,000." (The census of 1911 gives the following figures: Syrian, Jacobite, 225,190 and Syrian, Reformed, 75,848—indicating a further subdivision).

Of the work of the Romish Church, to which the census of 1911 gives 1,490,864 adherents, the same author says (p. 103):

The best traditions of Roman Catholic Missions cluster around the name of the great and devoted Jesuit, Francis Xavier, who landed at Goa in 1542, and of whom Bishop Cotton wrote to Dean Stanley: "While he deserves the title of the Apostle of India for his energy, self-sacrifice, and piety, I consider his whole method thoroughly wrong, and its results in India and Ceylon deplorable, and that the aspect of the Native Christians at Goa and elsewhere shows that Romanism has had a fair trial at the conversion of India, and has entirely failed."

⁸ This is an inexplicable under-estimate, for the census of 1911 gives 413,142.

In this connection the following from Mr. Tisdall ("India: Its History," etc., p. 97), is of interest:

The corrupt and merely nominal Christianity of many of these Roman Catholics often brings discredit on their Christian profession, and is the main reason why Europeans think they have grounds for condemning Christian servants as often more dishonest and unscrupulous than Hindu and Mohammedan servants. Comparatively few Protestant Christians are to be found as the servants of Europeans.

Of Dutch religious enterprise, which began soon after the overthrow of the Portuguese by that power (Ceylon, 1658, India, 1663), little need be said, except that the work was strangely superficial, no earnest attempt being made to bring the Bible or spiritual teaching within the reach of the people. Though more than half a million converts were reported in Ceylon alone, Protestant Christianity had practically ceased to exist in the island, in twelve years after the Dutch power had passed (1794) from control!

To Denmark and to Frederick IV., under the influence of Dr. Lütken, the court chaplain, belongs the honor of sending to India the first Protestant missionaries, Ziegenbalg and Plütschau, who reached the Danish colony, Tranquebar (on the Coromandel Coast, south of Madras City), on July 9, 1706. The greatest of these Danish-Halle missionaries—and one of the greatest the world has known—was Christian F. Schwartz, whose service (Tranquebar, Trichinopoly and Tanjore), extended from 1750 to his death in 1798. "He was," says Mr. Graham,⁹ "indefatigable in his missionary tours, and wherever he went his devoted, modest and unselfish life, his care for the poor, his scholarship and knowledge of the native languages and thought, and his marvellous personal influence fascinated Europeans and Indians." In illustration of his influence with native rulers it is worth recording that the Hindu Rajah of Tanjore on his death-bed entrusted to Schwartz his adopted son, Serfojee, with the administration of all the affairs of his country; and that the powerful Mohammedan Prince, Haidar Ali, of Mysore, when treating with the British said: "Send none of your agents; send me the Christian missionary, and I will receive him."

British missions in India began with William Carey, "the consecrated cobbler." Overflowing with enthusiasm for the cause of missions, and filling his brief pastorates at home with

⁹ "Missionary Expansion," etc., p. 57.

teaching along this line, he finally, in 1792, by the preaching of the famous sermon on Isa. liv: 2, 3, with its twofold division, "Expect great things from God: attempt great things for God," brought about the organization of the Baptist Missionary Association, and himself became its first missionary. Arriving in India (1793) during the period of the East India Company's bitterest opposition to missionary enterprise, he spent six years in Calcutta and Dinajpore ostensibly as an indigo-planter, and then was compelled to take refuge, together with Marshman and Ward, who had been sent to reinforce him, in Serampore, a town under Danish rule, thirteen miles north of Calcutta. The first care of the "Serampore Triad" was the translation and printing of the Scriptures. The result was the production of parts or the whole of the Bible in nearly forty¹ languages and dialects, twenty-four of them of India. Education, too, had a large place in their work. Not only were vernacular schools established, but out of the earnings of the missionaries themselves the splendid Serampore College was built.

Not the least of Carey's services was the missionary fire which he kindled outside of his own denomination. The London Missionary Society (English Congregational), founded in 1795, was a direct fruit of his enthusiasm; and the Church Missionary Society, the great society of the Church of England, owed its inception (1790)² in no small degree to the interest he aroused.

The "Hay-stack prayer meeting" at Williamstown, Mass., did for the United States very much what the work and prayers of Carey did for England, and bore its first manifest fruit in the organization of the A. B. C. F. M. in 1810, and then in the departure for India in 1812 of Judson, Hall, Nott, and two others. Refused the right of residence in Calcutta, Judson, who had meanwhile become a Baptist, went on to Burmah, while Hall and Nott began the great work of the American Board in the Bombay region.

This enumeration of beginnings would not be complete without mention of the famous Scottish "Educational Trio," Duff, Wilson and Anderson. The last two founded institutions in Bombay and Madras respectively, following lines laid down

¹ Dr. George Smith's "Conversion of India," p. 180. They enlisted in the work the services also of the devoted Chaplains, Henry Martyn and Thomason, and even of a Roman Catholic priest.

² Begun as "Society for Missions to Africa and the East," and changed to "C. M. S." in 1812.

in Calcutta in 1830 by the first. Of him Mr. Graham says ("Missionary Expansion," etc., p. 113):

Alexander Duff was the epoch-making missionary, who, though stoutly opposed by the use and prejudice of the day, proved that the English language was "the most effective medium of Indian illumination." * * * * * He opened his school in 1830 with five pupils. Nine years afterwards the five had become 800, and the Governor-General declared that the system had produced "unparalleled results." Notable converts were won from the upper classes, among them Krishna Mohan Banerjee, a Brahman of high social position and the accomplished editor of the *Inquirer*, who was, until his death a few years ago, the recognized leader of the Native Christian community of Bengal. An idea of the influence of this work may be formed from Sherring's statement that in 1871, nine of Duff's educated converts were ministers, ten were catechists, seventeen were professors and higher-grade teachers, eight were Government servants, and four were assistant surgeons and doctors. One of them, the Hon. Kali Charan Banerji, LL. B., was (1897) appointed by the Senate of Calcutta University as their representative on the Bengal Legislative Council.

THE AMERICAN PRESBYTERIAN MISSION.

It was before the organization (1837) of the present Foreign Board, and while the Western Foreign Missionary Society (formed in 1831 by the Synod of Pittsburgh) was still in existence, that the Rev. John C. Lowrie, afterward for fifty-five years a Secretary of our Board, and the Rev. William Reed, with their wives, were sent to India to lay the foundations of the work which the Presbyterian Church had resolved to carry on in that land. The selection of the particular field in which they should begin their labors was left to their judgment after consultation with friends of the work in India. Leaving America (New Castle, Del.), in May, 1833, they reached Calcutta in October of the same year, and after getting the best information available, they decided to begin the work at Ludhiana, then a frontier town of the Northwest Provinces. It was the gateway to the Panjáb, a territory at that time under Ranjít Singh, the famous ruler of the Sikhs. Dr. Lowrie, in his "Two Years in India," after stating some more general reasons which influenced his colleague and himself in their decision, says:

Having now the history of nearly seventeen years to confirm the opinion, I have no doubt that Ludhiana was preferable to any other as a point from which to commence our efforts. Other cities had a larger population, and could be reached in less time and at less expense, but at no other could more favorable introducing influences have been

enjoyed; at no other could our position have been more distinctly marked, nor our characters and object more accurately estimated by the foreign residents of the upper provinces; at no other were we less likely to find ourselves laboring "in another man's line of things made ready to our hand," or to occupy ground that other bodies of Christians would shortly cultivate; and no other place could be more eligible in its facilities for acquiring the languages chiefly spoken in those parts.

While Messrs. Lowrie and Reed were detained at Calcutta, it became evident that Mrs. Lowrie's health, which had been impaired before leaving America, was rapidly failing, and on November 21st she was called to her rest. Soon after this Mr. Reed, too, began to fail in health, and, reluctantly turning toward America again, died on board ship and was buried in the Bay of Bengal. The solitary remaining member of the band turned undismayed toward the far northwest, and, journeying by boat up the Ganges to Cawnpore, and over four hundred miles further in a palankeen, reached Ludhiana on the 5th of November, 1834. Reinforcements, consisting of Rev. Messrs. John Newton and James Wilson and their wives, arrived a year later³—only just in time to relieve Dr. Lowrie, whose broken health forbade longer stay in India.

In the course of time not only did this one station grow to be an extensive mission, but two other missions were added, the Farukhabad or North India Mission in 1838, and the Kolhapur or Western India Mission in 1870. The missionaries of each of these missions are organized into a separate body, meeting annually, and controlling the location of its own members, the appointment of preachers, teachers, etc., the administration of the funds received from home, and the work in general, all under the superintendence and sanction of the Board in New York. Details of the work of these missions can be best obtained from a brief survey of the individual stations.

THE PANJAB (LUDHIANA) MISSION.—As already intimated, Mr. Lowrie's objective, when, after consultation with missionaries at Calcutta, including Carey, Marshman and Duff, he started up the Ganges, was the "Land of five rivers" (*Panj*, five and *áb*, water), then in the hands of the Sikhs. While waiting for the opening of the Panjáb, however, the missionaries laid foundations at Ludhiana as broad and deep as if

³ It took this party five and a half months to make the journey from Calcutta—three months in a boat to Fatchgarh, the rest of the way in a "palankeen drawn by oxen." The journey requires forty hours now!

LUDHIANA no further point had been in mind; so that to this day Ludhiana is one of the most important stations of the mission. One of the first permanent agencies established was the Press. Two presses and fonts of type were early on the scene, and a practical printer, who went out in 1838, soon trained a corps of efficient native workmen. The fruit of this work has been over 400,000,000 pages of Christian truth.

The Anglo-Vernacular High School here was the first started in North India, and has been doing efficient work through all the years. Much later (1877) a school for Native Christian boys was brought here from Lahore, and after a four years' suspension for lack of an available missionary to manage it, was re-opened in 1883 by the Rev. E. M. Wherry, D. D., in a building provided by the W. F. M. S. (Philadelphia). An industrial department was added, with instruction in shoemaking, carpentering and weaving of Turkish rugs; and it is now, under Rev. E. E. Fife, one of the most important institutions for Christian boys in all North India.

From the first, energetic evangelistic work has been carried on both in the city and in the great out-lying district. A part of the result is to be seen in the Ludhiana church, and in the hundreds of Christians scattered through the villages and organized into several small churches.

The most important sub-stations are (1) Jagraon, which is an important centre for work among village women, and where there is a Boarding School for village children, with an attendance of fifty; and (2) Moga, the centre of a population of half a million people, where the late Rev. J. N. Hyde labored prayerfully and efficiently for several years, gathering a Christian community of over one thousand, and where Rev. Ray C. Carter has charge of the recently established Training School for village teachers and preachers.

During all the earlier years the missionaries were hoping and praying for the opening of the Panjáb. With the close of the second Sikh War, in 1849, the opening came. Ranjit Singh, dying in 1839, had left no successor capable of wielding his iron sceptre, and the Sikh council of Sirdars rashly embarked on two unprovoked and disastrous wars against the British. The second ended in the annexation of the Panjáb; and almost on the heels of the British forces, Messrs. **LAHORE** John Newton and C. W. Forman entered Lahore, the capital, and began mission work. From the be-

ginning the missionaries received the cordial sympathy and support of such distinguished Christian officers as Lord Lawrence, Sir Donald McLeod, Sir Herbert Edwardes and Sir R. Montgomery. A school was opened and street preaching begun soon after the arrival of the missionaries; and in this work these brethren were permitted to continue, Mr. Newton for forty-two and Mr. Forman for forty-five years. Their influence upon the life and thought of the entire province was very great and still abides. It is of interest to note that the one lived to see his four sons and two daughters (Mrs. Forman and Mrs. Ferguson) in the mission field around him, and the other, three of his sons and two of his daughters.

The Boys' High School, now known as the Rang Mahal School, founded in the early days of the Mission, and presided over by Mr. Forman till his death in 1894, is one of the largest and best known in the Panjáb. In connection with it, in 1864, a Collegiate Department was opened, with Rev. J. A. Henry as its first President. Five years later, owing to the death of Mr. Henry and the reduction of the mission staff by sickness and death, it was indefinitely suspended. In 1886, however, College classes were reopened by Mr. Forman and Rev. H. C. Velte. The institution was known simply as the Mission College, but at the death of Mr. Forman, who had been succeeded as President a few years before by Rev. J. C. R. Ewing, it was appropriately named the Forman Christian College. It opened with fifteen students, but has grown to be one of the most largely attended Colleges, Government or Missionary, north of Calcutta. The enrollment in 1910 was 420, of whom 209 were Hindus, 151 Mohammedans, 40 Sikhs and 20 Christians. The President and usually four of the Professors are Fellows of the Panjáb University, and have had no small share in shaping the educational progress of the province. In this connection it is interesting to note that in 1910 Dr. Ewing was appointed Vice-Chancellor of the Panjáb University, and that the College staff has from time to time furnished the Deans of three of the University Faculties. In 1889 commodious buildings, which had been erected on a site valued at 20,000 rupees, given by the Government, were formally dedicated, Lord Lansdowne and other distinguished guests being present. The total cost of the buildings was 56,000 rupees, of which 20,000 were a grant from Government in addition to the site. Substantial additions to the property of the College have been made from time to time: one of the

most recent being a hostel or dormitory for Hindus and Mohammedans, named in memory of Mr. Newton, Sr.; and the last the Chatterjee Science Building, called after the venerable President of the Board of Directors. These various buildings have been provided through the gifts of individuals and government, at a cost of 200,000 rupees. The income annually from tuition fees is about 30,000 rupees. This, together with a grant-in-aid from government, provides for the salaries of all non-missionary professors, general expenditure upon laboratory, library, repairs, etc. The only cost to the Board is the salary of the four missionary professors.

A recent interesting development has been the emphasis on Social Service among both the Christian and non-Christian students, resulting in the formation of a League of Service, which has issued two reports of work done. Probably the first book ever written in India on this subject is Prof. D. J. Fleming's "Some Suggestions for Social Helpfulness."

Evangelistic effort finds its opportunities—besides those afforded by the High School and College—in the Lohári Gate Chapel (the Forman Memorial) and in an extensive district work. Part of the Lahore District constitutes the Home Mission field of Lahore Presbytery. The work has greatly developed of late in the Sharakpur region, where a Christian community of about a thousand has been gathered. Woman's work has been earnestly pushed in Lahore, and has its main centres in two large schools and a dispensary, besides a school for Christian women, connected with the Hira Mandi congregation. Labors in behalf of Europeans have borne fruit in a strong Presbyterian Church, now supplied by the Church of Scotland. There are also two Indian churches, Naulakha, largely self-supporting, under the able pastoral care of Rev. Tálíb ud Din, and the Hirá Mandi, near Lahore Fort, whose membership has been gathered almost entirely from the low-caste people.

Wagah is an out-station of Lahore, where Miss Thiede has lived and labored for many years, her best loved work having been the adoption and care of homeless children.

SAHARANPUR Saháranpúr was one of the first cities occupied by our missionaries. Here labored for half a century the missionaries of the Covenantor or Reformed Presbyterian Church. Here was established in 1838 a Boys' Orphanage, from which have gone forth some of our most distinguished evangelists. This institution

has in recent years been greatly enlarged, and industrial training on an extensive scale has been carried on under the supervision of Rev. C. W. Forman, M. D., and later under Mr. Borup, an expert in this line. The institution is now the best equipped school for industrial training in the mission. There are now (1912) about 100 boys, many of whom complete their training in Rurki Engineering College.

Here, too, is the Theological Seminary (established in 1884), where have been trained not only many of the most effective preachers of our own missions, but some of those of the Scotch Presbyterian Mission in Rájputáná. There is now an enrollment of 46 students, some of whom are taking the advanced course for licentiates and ordained ministers (Oct.-Feb.), and some the simpler course for village pastors (March-July). The Seminary is under the charge of one missionary from the Panjáb Mission (Mr. Velte), and one from the North India (Dr. Johnson), with competent Indian assistants. A school for the wives of the students has also rendered valuable service; and woman's work in general has one of its largest and best organized centres at this station. Under mission management also is the Municipal Leper Asylum, where a large proportion of the inmates have become Christians.

AMBALA district, situated in the centre of a splendid rural district, and the headquarters of the great military district of Sirhind, was early chosen as a mission station, and good work has been done both in the city and at the Cantonments four miles away, the two constituting separate stations. The Boys' High School in the city has maintained an excellent stand for scholarship, and has an enrollment of 600. Half the inmates of the Leper Asylum, which was established in 1848, are now Christians. In connection with the well-equipped "Philadelphia Hospital for Women," there were during the year 1910, 339 in-patients and over 15,000 out-patients. An Anglo-Vernacular School for girls—the initial cost largely met by a private gift—has also been started at Ambala City. Extensive zenana work is carried on, and village work on a large scale at several centres in the district. A section of the district has been transferred to the New Zealand Presbyterian Mission.

JALANDHAR The city of Jalandhar has the distinction of being the first point occupied within the territory over which the Sikh Rájá Ranjít Singh had held sway. No sooner had the victory of the English in the

first Sikh War been announced than the missionaries at Ludhiana sent one of their number to inspect this field and to arrange for the location of an assistant there. This assistant was the Rev. Golak Náth, the first convert baptized at Ludhiana, and the first native minister of our Church in India. He went to Jalandhar in 1846, and there he labored faithfully for nearly half a century. For several years before the death of Mr. Golak Náth, and for all the years since, this station has been occupied by American missionaries, who carry on the threefold work of evangelistic preaching in city and surrounding villages, educational work in schools for boys and girls, and work among the women in the zenanas. The Rev. Dr. C. B. Newton has for many years been in charge, and has conducted extensive work among the low-caste population: a work which has received a further impetus since the transfer of Dr. and Mrs. Orbison to this field. For 1910 a total of 335 baptisms were reported. The Boys' High School enrolls about 700, and a Boarding School for the Christian boys of this and the Hoshiyárpúr districts is about to be constructed out of the "Kennedy Fund." Kapurthala, a native state, where work had been suspended for thirty years, was a few years ago reoccupied as an out-station, with the full consent of the friendly Maharajah. Jalandhar is the home of Rájá Sir Har-nám Singh, of this same line—the only Christian Prince in India.

DEHRA The work in Dehra Doon was begun in 1853, by Rev. J. S. Woodside. The Dehra Valley (Doon) lies between the first range of hills called the Sewaliks and the higher range of the Himalayas. It is the seat of a celebrated shrine of the Sikhs, and is visited by many thousands of devotees every year. Dehra Doon has become famous for its Christian girls' boarding school, which, from very small beginnings, has grown to a position of large influence in the Native Christian community of Northern India. The wisdom and self-denying zeal of the two ladies first connected with it—Mrs. Herron, the wife of the Rev. David Herron, and Miss Kate L. Beatty—laid foundations on which Miss Donaldson's efficient administration has built it up to its present prosperity.

It is of interest to note in this connection, as setting forth the purposes that underlie all such work in India, the points presented by Mr. Herron in a paper read before the Allahabad Missionary Conference in the early days:

- 1st. To give the children the comforts and advantages of a home.
- 2d. To give them the highest intellectual culture that they are capable of receiving.
- 3d. To bring them to Christ, and to cultivate in them the Christian virtues.
- 4th. To lead the native Christians to value the education of their daughters by making them pay for their support when they are able.

Other activities at Dehra include a successful High School for boys, extensive zenana work, a Native Church and English services.

Landour or Mussoorie Station, a delightful sanatorium, thirteen miles from Dehra (at an elevation of 7,000 feet), is mainly of interest as the seat of Woodstock College. It was started in 1847 through the influence of the Dehra missionaries, and was moulded into its present effective form largely through the executive ability of Mrs. J. L. Scott, for many years its Principal. Its primary object was to furnish an education for the children of our missionaries, but it grew into a school of the higher grade, for the instruction not only of the daughters of missionaries (and the sons also, up to a certain age), but also for European, Eurasian and native Christian girls. The largest number of pupils is from the second of these classes, of mixed European and Indian descent—a class greatly needing the care and training afforded by such a school.

The school was some years ago, under the principalship of Rev. and Mrs. H. M. Andrews, raised to the College standard, and commands to a marked degree the confidence of all ranks of Anglo-Indian life. Additional property, recently acquired through the generosity of a Philadelphia friend, provides room for greatly needed expansion.

SABATHU Very early in the mission's history (1836) Sabáthú, on the lower range (4,500 feet) of the Himalayas, was occupied, partly with a view to its usefulness as a sanatorium for invalid missionaries, partly as a centre for work among the Hill tribes. In the former regard it has not been valuable, but good work in the other line, and on general educational and evangelistic lines, has been done. It is best known, however, as the home of one of the largest leper asylums in India, with which the names of the late Dr. John Newton, Jr., and of Dr. M. B. Carleton are most intimately associated.

HOSHYARPUR The peculiar interest attaching to Hoshyárpúr, which was occupied in 1867 by Rev. G. D. Moitra, is that it has been entirely under the control of native workers. The development along evangelistic lines has fully justified the confidence placed in those in charge. Prosperous Christian communities have grown up in various towns and villages in the district, and there are five organized churches. The Christians, many of whom are Ráj-púts, number over five thousand—the largest number in any one district in this mission.

Dr. K. C. Chatterjee, who was one of Dr. Duff's boys, and who is now "the grand old man" of the Panjáb Mission, has been in charge here for more than forty years, and has impressed his personality in a marked degree on all the work. During his attendance on the Edinburgh Missionary Conference, he was honored by Edinburgh University with the degree of D. D., and he was also appointed the member representing India on the Continuation Committee of the Conference.

Hoshyárpúr has a Girls' School and Orphanage, under Mrs. Chatterjee's efficient charge, with an enrollment of 60. This, and the Denny Hospital for women, which has ten beds and which in 1910 had about ten thousand new out-patients, are rendering fine service to the Christian women and girls of the district.

FEROZEPUR This promising field was occupied by Dr. F. J. Newton in 1881, and extensive district work has been a marked feature from the beginning. Through the exertions of Mrs. Newton, a Woman's Hospital was erected in 1893. In 1910, under Dr. Maud Allen, it reported 314 in-patients, and 12,702 visits from out-patients. The Church in Ferozepur is self-supporting. The Christian community in the villages numbers 500.

KASUR This comparatively new station, opened by Rev. R. Morrison, has no institutional work, except a Girls' School conducted by the Z. B. M. Mission. Dr. C. W. Forman has been combining medical work with the evangelistic, and reports good progress, especially in the grace of giving, among the growing Christian groups scattered through the villages. He makes his trips largely on camel-back, he and the preacher riding on one, and two others carrying the tents and camp equipage!

Here, when it was an out-station of Ludhiana, Rev. **KHANNA** E. P. Newton founded one of the first training schools for village preachers (since closed). Here is now a Boarding School for village boys, with an Industrial Department, giving special attention to weaving. The care and extension of the Christian community in the villages forms a large part of the missionary's duty.

PHILLOUR Rev. H. Golak Náth, a son of the first preacher in Jalandhar, is in charge of the work, which is almost entirely district evangelistic. A church was organized in 1909.

RUPAR This is another important centre for evangelistic work, where Rev. P. C. Uppal long labored, and where there is now a Christian community of over one thousand, with Rev. U. S. G. Jones in charge. There are 13 out-stations.¹

THE NORTH INDIA (FARUKHABAD) MISSION.—The upsetting of a Ganges boat and the consequent loss of some parts of a printing press led to the establishment of a new mission. Rev. James McEwen, of the Ludhiana Mission's reinforcing party of 1836, was left at Allahabad, the capital of the Northwest Provinces, to replace the loss; and the opening for work seemed so promising that it was decided that he should return and settle there. When Rev. Joseph Warren came in 1839, a press was established in a bathroom in his house; and a native boy, who had been cared for by the mission, was instructed in the art of printing, and later became not only one of the proprietors of the press, but an elder in the Presbyterian Church. The same year with Mr. Warren came Rev. J. H. Morrison, who, after his first furlough, joined the Ludhiana Mission and filled out forty-three years of service. It was at Allahabad that Dr. A. A. Hodge, too, afterward the great Princeton theologian, spent his two years of missionary life.

Next after the press, educational work was taken up, and has always been a prominent feature. The Jumna Mission High School was one of the earliest in the province, and has done effective work through all the years. In connection with it a College Department, with Rev. A. H. Ewing, Ph. D., as its Principal, was opened in 1902, to meet the obvious need, not only for a Christian college at the Province's educational cen-

¹ One of these is Anandpúr, where, in 1864, Rev. Levi Janvier, then stationed at Sabáthú, was murdered by a Sikh.

tre, but for an institution to be to this mission what the Forman Christian College has been to the Panjáb Mission.

The College has in these ten years exceeded in its developments the fondest hopes of its founders, passing from four students to three hundred, and so affecting the High School that its attendance has grown from 250 to more than 750: thus bringing the student body on the beautiful campus lying between the city and the Jamna River well past the thousand mark. Building after building has been added through the generosity of friends at home—John Wanamaker and Bethany Church providing three, other donors in Philadelphia another, and Princeton University alumni yet another; in spite of which it has been impossible to keep pace with the growing attendance. To the regular Arts Course, three others, which give promise of large results, have been added: the Technical Department, the Engineering (Electrical and Mechanical) and the Agricultural. As at Forman College, Bible instruction and the evangelistic aim are kept strongly to the front, and the hearts of all the staff were rejoiced in the fall of 1910 by the baptism of a Mohammedan student.

In 1887, under the initiative of Rev. J. J. Lucas, a Boarding School for Christian girls, somewhat on the lines of the one at Dehra, was opened at Allahabad, teaching up to the University entrance standard, and called for the services of three missionary ladies and several assistants. It has twice outgrown its quarters, till in 1902 the munificence of John Wanamaker provided new and commodious buildings in the Katra section of Allahabad, at the same time setting free the old buildings and grounds for the college. In 1910 the principal, Miss Forman, reported 136 girls in attendance, besides 12 day-pupils.

Another conspicuous feature at Allahabad is the "Sara Seward Hospital for Women," growing out of work begun by the medical missionary for whom it was named, and reaching with its message of physical and spiritual healing thousands of women every year. There were in 1911 more than 20,000 out-patients and 57 in-patients.

Allahabad station is a double one, including the Jamna Mission, on the bank of that river, not far from its confluence with the Ganges, and Katra station, a separate section of the city, three miles away. At each there is an organized church with a comfortable house of worship. Half the funds for the one at Katra, erected in 1900, were raised on the field some

years before, largely through the efforts of Rev. J. M. Alexander. Still another church building, erected in 1888 in the heart of the city, is used for nightly evangelistic services, while its upper floor has been made over to the Y. M. C. A. as a reading-room.

A Blind Asylum and a Leper Asylum, both supported by Municipal and other non-mission funds, have always been under a missionary manager, and have been the spiritual birth-place of many devoted Christians. The Leper Asylum has of recent years, under the management of Mr. Higginbottom of the College, made great progress both in building and equipment and in spiritual results.

**FATEHGARH-
FARUKHABAD**

Shortly after the occupation of Allahabad, Fatehgarh,² with the native city, Farukhábád, three miles away, was opened (1838) as a station, with a boys' orphanage, the fruit of the great famine of 1837, as its main work. The seventy orphans had previously been cared for (some at Fatehgarh and some at Fatehpúr) by two devoted Christian British officials. Out of and around this orphanage grew up an eminently successful tent factory and a flourishing Christian village. The former, passing through many vicissitudes, finally disappeared; the latter, too, failed of permanent success and is greatly reduced. The boys' orphanage was many years ago united with the one at Saharanpur, and was replaced by a girls' orphanage, which has now become as much a girls' boarding school (for village Christian girls) as an orphanage. There are about 100 in attendance. The boys' institution at Barhpúr has had a somewhat similar though briefer history. It was started by Rev. C. H. Bandy to accommodate waifs from the famines of 1897 and '99, but is now practically a boarding school, with a most efficient Industrial Department. Of the 103 boys last reported, 27 were working in the Industrial School, 12 were in the Primary Department, and 64 were attending the High School in Farukhábád.

There are four small church organizations in the double station; but the main work is in the villages of the district, where there are four more organized churches and 29 unorganized "groups," in a Christian community of more than 6,500. In the beginnings of this work, Rev. J. N. Forman was

² Fatehgarh is the civil station, within the limits of which is *Rakha*, with its orphanage, Christian village, etc.; just outside of Farukhabad City is the village of *Barhpur*, where are two mission houses, boys' orphanage, etc.

for some years the leader; but its present large development has been under the management of Rev. C. H. Bandy.

In Farukhábád city is a large and successful Boys' High School, as well as a Vernacular School for Hindu and Mohammedan girls, and, in the neighborhood, several vernacular schools for boys. Zenana teaching and a dispensary for women complete the outline of the main features of this station.

Of the many points at which serious damage was done during the dreadful Mutiny (1857), Fatehgarh was the only one where there was actual sacrifice of the lives of our missionaries. Messrs. Freeman, Johnson, McMullen and Campbell, with their wives and two little children of the Campbells, joined the English residents in an attempt to escape down the Ganges from the unsafe fort at Fatehgarh to supposed safety at Cawnpore. They were captured at Bithúr, marched eight miles to Cawnpore, and shot on the parade-ground next day with a hundred others, under the orders of the infamous Náná Sáhib. The spirit in which they faced death is best shown by an extract from a letter written by Mrs. Freeman just before the end:

We are in God's hands, and we know that He reigns. We have no place to flee for shelter but under the covert of His wings, and there we are safe. Not but that He may suffer our bodies to be slain. If He does, we know that He has wise reasons for it. I sometimes think our deaths would do more good than we would do in all our lives; if so, His will be done. Should I be called to lay down my life, most joyfully will I die for Him who laid down His life for me.

Meanwhile work had been begun in two other **MAINPURI** cities. Mainpúrí, forty miles from Fatehgarh, a city of 30,000 inhabitants, the centre of a district of over 800,000, was occupied in 1843. A Boys' High School has exerted a wide influence in the community. In its main hall a Sunday evening service in English for Hindus and Mohammedans has been held from time to time in recent years, and has been largely attended. There are vernacular schools both for boys and for girls, and extensive zenana work. The great development of recent years, under Rev. W. T. Mitchell and others, has been the work in the villages—similar to that in Farukhábád District—and a resulting Training School for workers at headquarters (serving, however, other stations as well). The Christian community is 2,651, with three organized churches (the one in Mainpúrí city is self-supporting), and 9

“unorganized groups.” At the Training School there is a three years’ course, with 49 men and boys in attendance (24 in the first year, 16 in the second and 9 in the third); while 25 women and girls are at work in the Women’s Department. There is also a Christian Boys’ Boarding School, with 25 in attendance.

FATEHPUR The only other city occupied before the Mutiny was Fatehpúr (1853), with a district similar to Mainpúrí in size and character. It lies on the East Indian Railway, seventy-five miles from Allahabad. It has a small Christian community and a self-supporting church. The work is wholly evangelistic, but is supplemented by institutional work (Hospital, etc.) under the Union Zenana Missionary Society.

ETAWAH Just such another city and district came under Christian influence when Etáwah was occupied in 1863. Here, too, evangelistic work, especially among the villages, has been a prominent feature, with the result that there are in the district one organized church and 20 unorganized groups of Christians, and nearly 1,500 baptized members. Woman’s work has been energetically pushed, especially by Miss Belz, who, after thirty years of constant preaching to women, in city, village and mela, was in 1902 called to higher service. The little church in the city has its own pastor, and, like several others in the mission, has been making progress toward self-support.

MORAR, GWALIOR The mission’s only station in a Native state was occupied when Rev. J. Warren in 1876 began work in Morár, the capital of Gwá-lior, ruled by the Mahárájah Sindhia. Mrs. Warren continued Sabbath school and evangelistic work through all the years after Dr. Warren’s death till her own, refusing to leave even when the British troops were withdrawn from Gwalior territory. Our mission is almost alone in this great State; and it has been a source of deepest regret that it has been impossible in recent years to effectively occupy this station. The recent assignment of Rev. Henry Forman to duty at this point puts a new aspect on the situation.

JHANSI In 1886 work was begun by Rev. J. F. Holcomb at Jhánsi, an important railway centre, and surrounded by a vast unoccupied field. One of the prominent features has been a large and efficient school for Bengali girls, managed by Mrs. Holcomb, as was also the extensive zenana

work. A well-equipped reading-room has exerted a good influence, and alongside of it there is a commodious building for the little Christian congregation. Much district work has been done, with encouraging results at the out-stations Mau-Ránipúr and Barwa Ságar. At the latter point a hopeful work has recently begun among a timid Jungle Tribe, the Sahariyas.

Etah, which adjoins Fatehgarh, Mainpúrí and Etáwah, **ETAH** was for more than twenty years an out-station, sometimes of Mainpúrí, sometimes of Fatehgarh. In 1898 there began to be an ingathering from among the out-caste community, a part of the mass movement toward Christianity from which the Methodist Mission's workers had already been gaining such large results. In a year and a half, mainly under the leadership of Rev. H. Forman, the Christians in the district increased from twenty-five to more than five hundred. Accordingly in 1900 Etah was made a full station, and a mission house and buildings for a boys' boarding school of the lower grade and for a training class for village teachers were sanctioned. These were erected in 1902, and other buildings and at least one other institution—the Prentiss Girls' Boarding School—have been added; but all these have not been enough to keep pace with the growth of the village community, which has now reached 5,506 (second only to Farukhabad), gathered in three organized churches and 29 unorganized groups. The outlook is more than encouraging, and Rev. A. G. McGaw, who has for some years been in charge of the work, sends out a call for help for a great advance, with the evangelization of the entire field as the distinct goal. He gives, in addition to the Master's unchanged command, these cogent reasons:

- (1) God has given us a base from which to work.
- (2) He has turned more than 5,000 to accept the Lord.
- (3) He has given us a good number (about 100) of agents for the work.
- (4) Through the converts He has aroused the interest of other castes.
- (5) He has drawn hundreds of Chumárs towards Christianity.
- (6) He is raising up volunteers from among the converts.
- (7) The desire for education for the children has grown.
- (8) Promising candidates for Christian work exceed our ability to train.
- (9) The Christian community has made decided gain in seeing its responsibility for its neighbors' salvation.

In connection with the great work in this general field, it is interesting to note that the Mission has decided (Oct., 1911)

to occupy the out-station Kásganj as a full station, assigning Rev. J. H. Lawrence to duty there.

CAWNPORE Closely connected with this mass movement is the occupation, in 1901, of Cawnpore, "the Manchester of North India," where more than forty thousand hands are employed in the various mills and factories. It was occupied partly to meet the need of our converts already there, gathered from various stations, and partly because of the splendid opening it offered in the way of employment for unskilled village Christians. A church has been organized, and there is every prospect of an effective work as soon as the force in the mission permits of its being properly manned.

THE WESTERN INDIA MISSION. Its field lies about a hundred miles south of Bombay, and is cut in two by the Gháts, a range of mountains parallel to and forty or fifty miles away from the coast. Kolhapur State, with a population of nearly a million, lies east of this range. The adjoining districts, in which are no missionaries, have a population of nearly two millions. Add to this the Konkan, the strip between the Gháts and the sea, and you have over three and a half million to be reached by this mission. The principal language is Marathi. Established in 1853 by Rev. Royal G. Wilder, who continued his service till 1876, and who after his return to America was the founder and till his death in 1887 the editor of the *Missionary Review of the World*, the mission was taken over by our Board in 1870. Every phase of the life of the mission has been more or less affected during recent years by the terrible scourges of famine and bubonic plague, which, beginning in 1896, attacked this region in full force. Famine left as its legacy over one thousand waifs, most of them orphans; and both famine and plague, with all the burdens they brought upon the missionaries, gave wonderful opportunities for exemplifying the true spirit of the Gospel.

KOLHAPUR Kolhapúr, where Mr. Wilder laid his foundations, is the capital of the State of the same name, and has a population of about 45,000. It has to the Hindu mind a high reputation for sanctity, a common legend being that the gods in council once pronounced it the most sacred spot on earth.

During the famine of 1876 an orphanage had been established at Kolhapúr, from which in 1888 the boys were removed

to Sangli to form the nucleus of a boarding school for Christian boys, while the girls were retained as the beginning of one for girls. There are now 210 girls in the institution, receiving training not only along spiritual and intellectual lines, but also in all domestic industries. In July, 1902, new dormitories and a fine school building, capable of accommodating three hundred girls, were added. There is also the "Alice Home" for women, where 22 are in attendance.

The station has recently taken over from the Maharajah a hospital for women that promises large usefulness.

The fruit of the years of missionary labor is seen in a church of 205 members (1911), with 21 at Vadgav out-station. To the training of these Christians, Rev. and Mrs. J. M. Goheen, ably seconded by Pastor Shivarámjī, who still is in the harness, largely devoted their lives. Another pair of names closely identified with the progress of this station are those of Rev. and Mrs. Galen W. Seiler, the former of whom, after thirty years of successful service, broke down under the strain of 1900, compelling their return to America in 1902.

RATNAGIRI Ratnagíri was opened as a station in 1873, but it was never fully manned till, after being virtually abandoned for a while, it was reoccupied in 1891. It is a city of 15,000 inhabitants, on the coast, 80 miles south of Bombay. It is the most isolated station in the Mission, and the only one in British territory, the others being in the feudatory States. It is the centre of work for the Konkan, a strip of territory about 200 miles long by 40 miles wide, and densely populated. There are no other missionaries within seventy miles, except the ladies of the Zenana Bible and Medical Mission, who work in co-operation with our Mission. Much touring has been done in this district, sometimes including villages where people fled at the approach of the first white visitors they had ever seen.

There is a church with 105 members; also an orphanage, a Widows' Home, and a number of day-schools, including a Boys' High School.

VENGURLE Vengurle, 90 miles south of Ratnagíri on the coast, was occupied in 1900; and Rev. and Mrs. Wm. H. Hannum have done pioneer work in the midst of much opposition. Four schools report a total of 139 pupils. A church organized in 1902 now has 38 members. Dr. Goheen, with his hospital and dispensary, reached 224 in-patients in 1911 and more than 10,000 out-patients.

SANGLI Sanglí, the capital of a small State of the same name, was opened as a station in 1884. The plague was so terrible here that in less than a year 5,000 died, or about one-third of the population. The Boarding School has 64 boys in a modern building, with a well-equipped Industrial Department and a High School course. An organized church of 55 members is housed in a good building, and has a settled pastor.

KODOLI (PANHALA) Kodolí is a small market town, about 14 miles north of Kolhapúr. When the station was opened as an out-station in 1881 it was thought that Panhálá on the hill would be a more healthful location, but experience proved that Kodolí was a better centre for reaching the people. The patient labor of twenty years, crowned by the charity and self-sacrifice displayed in caring for the starving and plague-stricken, was rewarded by a wonderful blessing. In 1900 over two hundred adults, representing twenty-five towns, were baptized within a few days; and in 1901 Kodolí was made a full station. The good old native pastor, since called to his reward, said: "The growth of the Christian religion depends upon the lives of the Christians: seeing the compassion of the missionaries, the poor and the great were convinced that they were the servants of the true God."

With the lapse of years, the "Brownie Orphanage," which was the fruit of the famine of 1900, and with which the name of Miss A. A. Brown was so intimately associated, has passed away; and its place has been taken by the station school where over a hundred boys and girls, boarding in separate dormitories, are not only taught book knowledge, but, beside doing a good part of the housework, receive systematic manual training—Sloyd for boys and sewing for the girls.

There is a hospital, temporarily closed, and a dispensary—which ministered to nearly 3,000 new cases in 1911.

There are two churches: one at Kodolí, with 309 members and one at Aitavde out-station with 51. The former is self-supporting, and has a Sabbath School with an average attendance of over 150.

The poverty of the Christians in the district may be gathered from the fact that 340 of them own a total of 61 acres of land. That the Christians are awake to social and moral issues will be evident from the following extract from a recent report regarding Aitavde:

The question of local option came up in this town. The Government official, a Brahmin, admitted that he was between two fires—his own religion forbidding the use of liquor, and the Government wishing an increase of revenue. A meeting was held in the town to test the question. A large crowd gathered, and the Christians brought the petition they had prepared. On the suggestion of the officer, the names of many of the most influential Hindus of the place were added below those of the Christians. As a result the saloon was prohibited.

MIRAJ Miraj, occupied in 1892 by Dr. Wanless, holds an important position, because of its railway connection and its population of 25,000. The medical work is prominent. By the generosity of Mr. J. H. Converse of Philadelphia, a fine hospital and dispensary were opened in 1894, and in 1902 "The Bryn Mawr Annex" provided one of the finest operating rooms in India, a lecture-room and laboratory for the Medical School, and accommodation for six private patients, one of the wards being for Europeans. The hospital has 75 beds. There were 1,668 in-patients treated during 1911, and during the previous year 2,996 surgical operations (1,550 of them major) were performed, including those at the dispensary, where there was an attendance of 25,320 (10,346 new cases). The new cases in 1911 rose to 15,282. The out-station dispensaries, located at Ashta and Vita, accounted for 11,664 more in attendance, nearly half of them new cases.

There is at Miraj a Medical School connected with the hospital, and also a Training School for Nurses—both doing effective work. The organized and self-supporting church, with a communicant membership of 49, holds its services in the dispensary. A suitable chapel is one of the things hoped for.

Says Dr. Wanless:

There is scarcely a class or caste in Western India not represented among our patients. Many Christians come from a distance, and their influence has always been for good. Hospital work is a growing leveller of caste. It is an education in itself for these people to come into a place where Brahmans and out-castes are treated absolutely alike.

A Leper Asylum, built with funds from the "Mission to the Lepers in India and the East," was opened in 1901, and ten of the inmates were baptized in 1902. There were 56 inmates in 1910, and a neat little chapel had been added to their buildings.

**THE VILLAGE
SETTLEMENT,
ISLAMPUR**

In 1899 four missionary ladies went out with the purpose of settling in some desirable centre whence they could have easy access to the villages, and influence the women's lives by daily contact. The work which they started at Islámpur, under Miss Wilder's leadership, has now been taken over as an integral part of our Mission.

SPECIAL PHASES OF MISSION WORK.

While the one supreme and definite aim of all missionary effort in India—as the world over—is so to present Christ crucified to men and women as to enable them to know Him personally and accept Him as their only Saviour, yet the lines along which that effort is made are not only widely various, but some of them are more or less peculiar to particular fields or missions. Some points, accordingly, in connection with the work of our church in India, call for special mention :

I. *Woman's Work for Woman.*—The seclusion of women, with its underlying assumption of the extreme frailty of feminine morality, is the rule among Hindus and Mohammedans alike, especially in North India. Village women are comparatively more free than those in cities and towns, and low-caste women and menials have a larger degree of liberty everywhere. But in no case can women be reached with the men or by men. The work, if done at all, must be done by women. Of its importance there can be no question. The ignorance, bigotry and superstition of the women are almost past belief, and constitute one of the greatest obstacles to the progress of Christianity. The writer has in mind an educated Hindu who expressed his cordial conviction of the truth of Christianity, and who was found to be kept back from becoming a Christian by the bigotry of the women of his household. Illustrations could be multiplied indefinitely. On the other hand, the winning of the women means the winning of the home: the winning of the home means the winning of the next generation. Work for women, therefore, especially if carried out in systematic co-operation with that for men, is one of the most important factors in the evangelization of India.

In the early days, owing to the unsettled state of the country, the way was not open for the work of single women. But

missionaries were almost invariably accompanied by wives, who became zealous co-workers in the propagation of the faith. They always had a sphere of missionary labor in the environment of their own homes, and in the homes of native Christians, in the education and training of orphan children rescued from death by famine and neglect, and finally in the beginning of work for heathen girls and women in school and zenana.¹ For the education of men soon led to a desire for or, at least, a toleration of, female education, and thus to the opening of many homes to the missionary and her assistants: till now for many years not only married women, but hundreds of single women as well, have found "a great door and effectual" opened to them in all parts of the country. They do not hesitate to go into isolated towns and villages and undertake work far away from the abodes of European neighbors. Beside the work of systematic teaching of women and girls secluded in zenanas, they conduct orphanages and day-schools for both non-Christian and Christian girls and boarding schools for Christians. As village Christians have multiplied, especially in connection with mass movements, a peculiarly important field has developed in the training of the women and girls of these communities, who are often densely ignorant and superstitious. There is perhaps no more urgent call in India today than along this line. Many women, again, have gone out with special medical training, and have established hospitals and dispensaries for women and children, where thousands of patients have received medical aid and been nursed back to health.

The recognized pioneer in zenana missions was Miss Cooke, of the C. M. S., who, in 1821, opened a school for Hindu girls in Calcutta. Miss Wakefield seems to have been the first (1835) to gain actual access to zenanas; while systematic work in this line, begun in 1840 by a suggestion from Prof. T. Smith, which was carried out by Rev. and Mrs. John Fordyce (all of the Free Church of Scotland), was fully developed some years later by Mrs. Sale and Mrs. Mullens (of the Baptist Mission). The pioneer in medical work for women was Clara Swain, M. D., of the American Methodist Mission. The beginnings of work for women in the American Presbyterian Mission date from the early fifties, when in the girls' orphanage at Ludhiana, with which the names of Mrs. Eliza-

¹Zenana (more properly *zanáná* from Persian *zan*, a woman), means the women's portion of a house, as *mardáná* means the men's.

beth Newton, Mrs. Rudolph, Mrs. Mary R. Janvier and Mrs. Myers are conspicuously associated, effective work was organized.

The results of woman's work in India are well stated by Mr. Graham, in part, as follows:²

The cruelty and immorality connected with child marriage have been so far mitigated by the raising of the legal "age of consent" to twelve years. The deplorable position, sometimes amounting to a living death, of the 2,000,000³ child-widows is being ameliorated. Some of them have been remarried, and others have escaped from the fetters of centuries by confessing Christ and taking refuge in such homes for widows as that of Pandita Ramabai at Poona. Eighty years ago not one female in 100,000 is said to have been able to read and write, but now (1898), through the missionary and Government schools, the proportion of literates and learners is six per thousand.

The regular visits of 700 foreign and Eurasian⁴ and 3,000 Native Christian women to 40,000 houses are profoundly influencing the home life of India and preparing the way for a mighty change.

Possibly even more significant are the words of an enlightened Hindu paper (*The Indian Social Reformer*, March 15, 1903), which says:

Though cut off from the parent community by religion and by prejudice and intolerance, the Indian Christian woman (*herself the fruit of woman's work*) has been the evangelist of education to hundreds and thousands of Hindu homes. Simple, neat and kindly, she has won her way to the recesses of orthodoxy, overcoming a strength and bitterness of prejudice of which few outsiders have an adequate conception. . . . To these brave and devoted women, wherever they are, friends of female education all over the country will heartily wish "God-speed."

So great has been the success of the work and so obvious has the need for it at last been seen to be, that not only has Government opened girls' schools in all the larger cities, but even Hindus and Mohammedans have fallen in line and have organized flourishing schools for girls. The Aryas, for instance, have a girls' boarding school in Ferozepore with more than 200 in attendance.

2. *Christian Literature*.—The preparation of Christian literature, including the translation of the Bible, has naturally had a conspicuous and early place in the history of all mis-

² "Missionary Expansion," etc., p. 117.

³ There seems to be some mistake in this; for while the census of 1901 gave a total of 25,891,936 widows, the number under the age of 15 was 391,147. For this whole subject, see Chap. VI of Eddy's "India Awakening."

⁴ Of mixed European and native parentage.

sions—notably so in that of our missions in North India. Dr. Sherring, of the London Missionary Society, and Dr. Murdoch,⁵ of the Christian Literature Society, agree in giving to our missionaries the first place in this regard in all Northern India. The mechanical part of the work has been done by the two great mission presses at Ludhiana and Allahabad, which have long since passed out of mission management into the hands of efficient Native Christian proprietors.

The literary end of the work has called forth the activities of many of the best minds among the missionaries, and good service has been rendered, too, by some of the leaders of the Indian Church. The range covered has been wide, and includes⁶ the following: (a). *Bible Translation*, in which department the conspicuous names are John Newton, Levi Janvier and F. J. and E. P. Newton in Panjábí; Lowenthal in Pushtu (the language of the Afghans); James Wilson in Urdu; and Owen, Ullmann and Kellogg in Hindi. (b). *Commentaries*.—Here the work has not much more than begun, being limited to portions of Genesis, the Psalms, Isaiah, Jeremiah, portions of the Minor Prophets, the Gospels, Romans, First and Second Corinthians, Ephesians and Colossians.⁷ Almost all of these are in Urdu (Roman character), Jeremiah alone being in Hindi; and the writers are John Newton, Sr., and Jr., Scott, Owen, W. F. Johnson and Lucas. In (c) *Theology*, the prominent writers are Rev. Messrs. Ishwarí Dás, J. J. Caleb and W. F. Johnson. (d). *Controversial writings*.—Here the out-put has naturally been large, covering both Hinduism and Islám and ranging from extensive treatises in English, (*e. g.*, Wherry on the Qurán) for the use especially of missionaries, to four-page leaflets in the vernaculars for gratuitous⁸ distribution to Hindus and Mohammedans. In this department one of the most effective tracts ever sent forth in any land is Mr. Ullman's *Dharm Tula* ("Weighing of Religions"), to the reading of which many a convert in every part of North India traces his conversion. (e). *Periodic Literature*.—Two religious papers are published by our missions: the *Makhzan-i-*

⁵ Dr. Murdoch, who reached India in 1844, did far more than any other one man for the creation of Christian literature for the English speaking community.

⁶ See also article by Rev. J. J. Lucas, in *Indian Evangelical Review* for July and October, 1886.

⁷ The style and language of Dr. John Newton, Jr.'s commentary on Colossians are so admirable that the book has been made a text-book for new missionaries.

⁸ It is the uniform policy to *sell* all books and tracts, though at a nominal price. Only these leaflets are given away.

Masihí ("Christian Treasury"), a fortnightly paper, established in 1867 at Allahabad, and the *Núr-Afshán* ("Dispenser of Light"), established in 1872 at Lodiana, both intended for the building up of the spiritual life of the church, though the *Núr-Afshán* enters also the controversial field. (*f*). *Miscellaneous*.—Hymnology, Church History, Literature for the Church at home and many other lines of effort might well be enumerated, but space permits the mention of but three books more, Kellogg's Hindi Grammar, which has become a classic, E. P. Newton's Panjábí Grammar, and *Zabúr aur Gít*, a splendid collection of hymns, which has been adopted not only by our own churches, but by some of those of the London Missionary Society, and which includes not only translations (from both English and German) and original hymns in foreign metres, but nearly a hundred original hymns (*bhajans* and *ghazals*) set to native airs, besides a selection of chants. Among the authors are both natives and foreigners, Rev. I. Fieldbrave's name leading the van in the former class, and Mr. Ullmann's in the latter. An edition with music—the first musical book ever printed in India—was issued in 1898.

It is to be noted that since the organization of the Panjáb and North India Bible Societies and Tract Societies and the Christian Literature Society of Madras, the main part of the literary work of our missionaries has been done in co-operation with those agencies.

One development which in this connection needs to be noted is the greatly increased activity of the non-Christian Press. Many magazines have sprung up, like "East and West," "Hindustan Review," etc., all attacking Christianity. A present great need is the establishment of a high class Christian Review, to stand for the united forces of Christianity in the warfare still to be waged.

3. *Medical Work and Leper Asylums*.—Although India is supplied with a well-equipped Government Medical Department, with hospitals and dispensaries in the chief cities and towns, there is still a large sphere for medical missionaries, especially for women. Sometimes the work is done while touring through towns and villages, more often it is localized at hospitals and dispensaries in large centres. In either case, not only is prejudice removed and God's love made tangible, but constant opportunity is given for the direct proclamation of the Gospel. Every patient hears the message from either missionary or assistant, and usually takes home on the back

of the very dispensary ticket some portion of truth from God's Word. Hospitals or dispensaries, the majority of them for women and children only, are to be found at Ferozepore, Lahore, Ambálá, Sabáthú, Jagráon, Hoshyárpur, Allahabád, Fatehgarh, Kolhapur, Kodoli, Miraj, and at certain sub-stations. There are twenty in all, at which in 1910 more than one hundred thousand patients were treated.

Our missionaries have not been unmindful of the lepers, of whom there are about 250,000 in the Empire. Seven asylums⁹ are at present under Mission management, though the funds are provided partly by Government, partly by voluntary contributions on the field—sometimes from non-Christians—and still more by donations from the Edinburgh "Mission to Lepers in India and the East." The asylum at Ambálá was built in 1858 with funds contributed by Europeans in the Cantonments. The one at Sabáthú was begun as a general poor-house by the British officers and men who returned from the Kábul war in 1844.

4. *Educational Work.*—The Gospel and education have always gone hand in hand, especially where the bearers of the Evangel have been Presbyterians. But education is not looked upon as an end: it is a means to an end. In the case of Christians it is to make them an effective instrument for the uplifting of their countrymen, in the case of Hindus and Mohammedans it is both to remove prejudice and to bring them within the reach of the truth. The pupils in both school and college not only have the Gospel preached to them in the opening religious exercises of every school day, not only are they daily taught a lesson from the Bible by competent Christian teachers, and so grounded in the fundamentals of Christianity, but they are brought into constant personal contact, during the most impressionable period of their lives, with men of Christian faith and character.

The importance of this work, especially in the higher grades, is emphasized by the present-day crisis in the religious attitude of educated young India. Higher education has largely been Government education, which again has necessarily been religiously neutral, and therefore always non-theistic and practically anti-theistic. Educated young Hindus and Mohammedans can seldom continue to believe what their fathers believed. They are cutting loose from the old moorings, and

⁹ At Sabáthú, Ambálá, Dehra Dún, Saháranpúr, Dakhini (Jalandhar), Allahabád and Miraj.

drifting out into the darkness of materialism and agnosticism. Christ-filled educational work, supplemented by the effective efforts of the Y. M. C. A. in Government institutions, seems the one solution of the problem. Said Dr. Chatterjee, of Hoshyárpúr, some years ago: "I can testify after an experience of forty years' service in missionary work—educational as well as evangelistic—that I consider a Christian college, which has as its chief aim the conversion of its students, to be the best evangelistic agency we have in connection with our Mission"—this although the immediate results in baptisms are so small.

All this has been increasingly appreciated by our missionaries: all the stations have primary schools, several have high schools, the college at Lahore has been doing its work for nearly thirty years, and the one at Allahabad ten years ago started on a similar career of usefulness. In all 269 institutions are reported, with eleven thousand pupils.

One point of weakness, the seriousness of which has been increasingly realized, is the relatively large proportion of non-Christian teachers employed in mission schools, especially in those of the higher grade. The main difficulty has been the insufficiency of the supply of competent Christian teachers; and it is now proposed by the two northern missions that a teacher-training course be added to Allahabad College to help make good this lack. The importance of the matter has not been overlooked in the past: it is sure to be still more earnestly pressed in the days to come.

5. *Mass Movements and Work among the Out-castes.*—Very different from the educational crisis has been the one produced by the socio-religious movement that has been gathering momentum for the past thirty years. The "submerged fifth" of the Hindu population of North India, so low down that they had to "reach up to touch bottom," began in the early eighties to respond to the call of the Gospel. The Methodists in the United Provinces and the United Presbyterians in the Panjab began at about the same time to gather in large numbers from this community. The work extended so rapidly that in the latter half of that decade three missions in the Panjáb (U. P., Scotch Established and our own) had baptized nearly 12,000 of the Chuhras. The movement spread to almost every district of the Panjáb Mission, and later to the Etah (see p. 40), Farukhabad, Mainpuri and Etawah districts of the North India Mission.

That mixed motives enter into such mass movements is unquestionable. It is obvious that these out-castes have comparatively little to lose in becoming Christians—though even they often suffer persecution—and they have much to gain. They cannot fail to see that Christianity means *uplift*—intellectual, social, financial as well as spiritual—and it is little wonder that the highest motives are not always uppermost. But back of the movement God's Spirit is undoubtedly working, and in it lie vast possibilities for the growth of the Kingdom. Remember that ninety per cent. of the people of India live in villages and in towns of less than 10,000 inhabitants; and that a considerable proportion of these village communities are made up of the "untouchables." Nor are there wanting indications that a similar mass movement is preparing among the great multitude of the next higher class—the lowest of those in the caste limits—the Chumárs ("leather-workers").

One important question connected with this great work is presented in the following words recently used by Dr. Griswold, of the Panjáb Mission:

Of recent years a much more liberal policy has been pursued than formerly with reference to the admission of out-caste converts. Much greater stress is laid upon instruction after baptism than upon the amount given before baptism. It is realized also that just as the children of immigrants into America become thoroughly assimilated and Americanized, whereas their parents retain to the end something of the manners and accent of the land from which they came, so is it with the low-caste converts. Their children may become really Christianized, even though their parents are handicapped by ignorance, stupidity and inability to adjust themselves fully to the requirements of a new situation. And there are notable exceptions to the general rule of stupidity. Gulla, a Panjábí sweeper, is a mighty man of prayer. Labhu, a watchman in the Sharakpur division, has won golden opinions from all sorts of people, and at the first communion in his village gave so liberally that he had to be restrained. The writer of these words made a tour of Sharakpur in April, 1911, and was mightily impressed by what he saw. In spite of much crudity there was the throb and stir of life.

It is difficult not to raise the question whether this "more liberal policy" may not have gone too far, whether the Korean plan of prolonged instruction and testing before baptism may not be nearer right, and whether there is not a weakness somewhere in a system which baptizes thousands of adults¹ who

¹ The four Presbyteries which make up our two northern Missions reported to the Indian General Assembly in December, 1911, a total of 22,537 *baptized adults*, of whom only 7,319 were communicants, or less than one-third of the whole number.

are not admitted for years, if ever, to full church membership and to the sacrament of the Lord's Supper.

Whatever one's view on this point, there can be no question as to the seriousness of the new problems that have been created by the accession of multitudes from the "depressed" classes. One is the problem of the increased percentage of illiteracy which has resulted.² It is to be met partly by a corresponding increase in the number of primary schools in the villages, and partly by such an order as that passed recently by Lahore Presbytery, that all village preachers shall give a definite portion of their time each day to the teaching of children. And this suggests the still more serious problem of finding enough suitable pastors and teachers to meet the need. The problem finds partial solution in the opening of the village pastors' course in Saharanpur Seminary and in the establishment of such Training Schools as those at Mainpuri and Moga. Final solution is surely to be sought in the prayer for such a spiritual movement in the Church both in India and at home as shall raise up a vastly increased force of workers. The fields are white unto the harvest: the laborers are pitifully few.

One other phase of the matter needs to be touched upon. It used to be feared that extensive effort to reach the "submerged" would make the Church a Church of the out-castes, and permanently alienate the higher classes. It has come to pass, however, that this work of the Christian Church has become its most powerful apologetic in India, and that caste-people, under its constraining influence, are themselves beginning to turn their attention to the "depressed," and organizing movements for their uplift. Here is what Rev. Dr. C. B. Newton, of Jalandhar, has to say on this general subject:

Let us strive to utilize these mass movements in the conviction that in these lies the possibility of Christianizing the teeming millions of India within a reasonably short period. We may discover that the caste system, which has been such a tremendous hindrance, is to become a wonderful help to the spread of the Gospel. The great barrier will be turned into a great bond, the powerful weapon in the hands of the adversary, wrested from his grasp, will be turned against him to his own discomfiture. Hindus and Mohammedans are awake to the serious significance of these conditions in India, and are making overtures to the low-caste people, the so-called "untouchables," to enter their respective folds, promising to fraternize with them, and to assist them, by establishing schools and in other ways, in their efforts to rise from their position of degradation. Lately, Hindu Samájés and Sikh

² In some districts only two per cent. of the village Christians above seven years of age can read; in none does the literacy reach ten per cent.

Sabhás in different parts of the country have been publishing resolutions to this effect, and have been starting what they call "Missions to the Depressed Classes." Their motives seem to be a curious mixture of Machiavellian ingredients. All the more does it behoove the Church of Christ to make persistent and concerted efforts to proclaim to these people that Gospel which, indeed, is glad tidings to the poor and needy, and which alone can give true light to the blind, and true liberty to the captives and oppressed.

6. *Theological Schools.*—In the early days candidates for the Ministry received private instruction from individual missionaries. But as the number of candidates increased, the lavish expenditure of time involved in this method made it obviously expedient to set apart certain men for this work at a central point. A theological class was formed at Allahabad under Messrs. Brodhead, Kellogg and Wynkoop. Later (1884) the Synod of India took the matter into its immediate control and established the Seminary at Saháranpúr, with Messrs. Wherry and J. C. R. Ewing as the first teachers. The need for workers with less elaborate training has, as mentioned above, led to the establishment of theological schools on a humbler scale, one at Moga and others at Mainpuri and Etah.

As many of the students are married men, and come to the schools accompanied by their families, a grand field for work is opened to the wives of the Professors, which they do not fail to improve. While our future native pastors are being fitted to preach the gospel, their wives are being trained to become not only more intelligent Christians, but better housekeepers and more useful members of society.

The hope of church extension in India lies, needless to say, in the development of the church from within. These schools are preparing ministers and evangelists for the conquest of the land. Many faithful preachers have gone out into the great harvest field and much of the ingathering of recent years is to be traced to them.

7. *The Indian Church.*—From the very first, wherever the number of converts warranted, churches have been organized. The pastoral duties were long performed by missionaries, and still are in some cases; but the securing of pastors from among themselves has always been the goal presented to the churches, and in recent years marked progress has been made in this direction. Self-support has also been urged—though not perhaps with all the emphasis possible; and in this direction, too,

good progress can be recorded. For instance, in the Panjáb Mission, in addition to the 82 partly organized groups, there are 24 fully organized churches, of which three are entirely self-supporting, and many of the others bear a large share of their pastors' salary. In addition to this local self-support, the churches in this Mission contribute increasingly (they began in 1897) toward a Home Mission fund in the hands of the Presbytery of Lahore or of Lodiana, as the case may be. This fund is supplemented by the Mission on a sliding scale (beginning with \$3.00, to \$1.00 given by the churches), but is managed wholly by the Presbytery, the native brethren taking a leading part. The same plan has also been in operation in the Presbyteries of Allahabád, Farukhábád and Kolhapúr, though with differences in detail (*c. g.*, Allahabád began with a grant of \$2.00, to \$1.00 contributed by the churches).

A practical question that suggests itself calls for a fair answer: What is the character of the Indian converts? Here is the answer of a careful observer:³

It would be easy, on the one hand, to take individual cases of men and women who have exhibited the ripest fruits of Christian experience, and who, in Apostolic fervour and patient suffering for Christ's sake, might be placed in the front ranks of Christian saints. On the other hand, we might point to large numbers, but yesterday out of the thralldom of grossest idolatry or debasing devil-worship, who as yet are ignorant and weak, and on whom the shadow of the old customs still rests. . . . As far as criminal statistics go, they tell in favor of the Christians; for in a return for Southern India, it was stated that, while there was one criminal to every 447 and 728 of the Hindu and Mohammedan population, respectively, there was only one in every 2,500 of the Christians.

To which may be added Sir Wm. Muir's testimony that "they are not sham nor paper converts, as some would have us believe, but good and honest Christians, and many of them of a high standard." No better confirmation of this can be found than in a brief sketch prepared a few years ago of a life then just closed in Kodolí (Western India Mission):⁴

Twenty-five years ago, Satoba Ranbhisi, a *guru* of his caste, came to the Rev. Mr. Hull at Kolhapúr, asking to be taught the religion of the Bible. He gave up to him the strange collection of heathen books, in the study and recitation of which he had spent years, saying, "It has been like trying to get a fist full of water: nothing remains after

³ Mr. Graham in "Missionary Expansion," p. 128.

⁴ The facts are taken partly from Mr. J. P. Graham's account in the Mission Report, 1902, partly from an article by Miss Brown in *Woman's Work for Woman*.

all my effort." For some time Christian truth, too, seemed of but little avail. But soon there came a change: the last chapters of John's Gospel reached his soul, and a life principle was implanted. Originally of one of the lowest castes, in time he won the respect of all classes—even of the Brahmans. When he first went back to his village after baptism, his own family kept him out of his home and refused him a drink of water; the people of the village drove him out of it. For months he lived in the fields near-by, subjected to the jeers and taunts of his former friends. But through it all he remained loyal to the Master, and bore insults and persecution without complaint. In that same community he became pastor of the largest church in the Mission, with relatives and neighbors on the membership roll!

He was "on fire for souls. In his home, in the fields, on tour, his one thought was to make men acquainted with Christ. He had found One whom his soul loved, and he would burn out his life till he had made every one else love Him. The miles he walked, the sermons he preached are past our counting. Often, breakfastless, he was off to villages preaching; returning hungry at noon, his faithful wife would have to lock him and his dinner into the little study, or he would have given it all to some one hungrier than himself. So loving was he, that infliction of church discipline was his hardest duty, yet he enforced it, even in the case of his own nephew. The Bible was his one book, prayer his vital breath. His little 6x3 study in Kodoli, where he could get a man alone with God, was the gate of heaven to many a soul. On the day of greatest in-gathering to the church, October 7, 1900, he baptized 161 adults, on the following Sabbath 51; and to the day that God took him, the church grew."

Just before his fatal illness, he had a premonition of death, saying, exultantly, "I am going to my Father"; and when visited near the end by Mr. Graham, he begged him not to pray for his recovery. Never has Kodoli witnessed such a scene as the throng of hundreds of men, women and children—Hindus as well as Christians—that followed his body, wrapped in white muslin and laid on a stretcher, to the cemetery outside of the town. At the start, the wailing of the crowd, after the demonstrative manner of the East, was terrific; but soon the scores of school children began singing "Shall we gather at the River," and all the way to the grave hymn followed hymn, till the funeral procession became a triumphal march.

Is it worth while to send and carry the Gospel to win such lives?

8. *The New Nationalism.*—India has never been in any strict sense a nation. It has had no unity of national life. Of recent years there has been a remarkable growth in this direction, manifesting itself in the Swadeshi ("own country") movement, and in actual sedition and threats of rebellion against the British power. "India for the Indians" has become a popular slogan. The victory of Japan over Russia was one of the contributory causes. The partition of the Province of

Bengal was another. The British rulers have met the situation in brave and manly fashion. The King himself has displayed his fearlessness and trust by visiting India. In still more graphic and permanent expression of this confidence, the capital has been removed from Calcutta to the heart of the Empire at Delhi. Incidentally its removal has punished the seditious Bengalis, and rewarded, by the selection of the old Mohammedan capital, the loyal Moslems. And, on the other hand, the persistent cry of the Bengalis has been heeded, and partitioned Bengal has been re-united. This will not end the new nationalism, but it is hoped that it will give it a new spirit and perhaps transform it into a really patriotic imperialism.

Two phases of the Church's relation to all this call for brief mention. One is the organization, on December 25, 1905, in Carey's historic library at Serampore, of the National Missionary Society of India. Organized, manned and supported by the Indian Church itself, it has already taken its place among the effective missionary agencies of India. Work is carried on in the Panjáb, in the United Provinces, in South India, in Western India and in a Native State. In 1910 it had ten workers; one of them ordained, was contributing over \$2,000, and reported a total of 360 baptized converts.⁵

The other and not less notable fact is the union, formed in 1901, of all but two or three of India's many Presbyterian bodies in the "Presbyterian Church in India." The sixth General Assembly, which closed its sessions in Bombay on January 1st, 1912, reported 14 Presbyteries, grouped in 5 Synods, made up of 120 organized churches (41 have settled pastors), with 240 ordained ministers (including missionaries), 15,631 communicants, 49,102 baptized adherents and 4,934 unbaptized, making a total Christian community of 69,667 (more than half of these in *our* missions). While this Assembly controls the ecclesiastical relations of all the component bodies, it does not affect their financial relations to the home churches, nor the relation of the missionaries to their respective Boards or Committees. One Presbyterian body, the Dutch Reformed, has joined with a part of another, the United Free of Scotland, in forming a wider union—one which includes the Congregationalists—in the United Church of South India. A still wider movement is developing, in the shape of the proposed Federation of all the Evangelical Churches of India, which it

⁵ See Eddy's "India Awakening," p. 203.

is hoped will be a long step in the direction of the ultimate organic union of the Protestant bodies. While the church, therefore, as a church, takes no part in the political agitations of the country, it is keeping step with all that is good in the new nationalism.

9. *The Forces in the Field and the Promise for the Future.*
—It will be remembered that the "Week of Prayer" had its origin in a call issued, after three days spent in earnest prayer, by the Ludhiana Mission in 1858. It is worth while to reproduce that call at this point:

"WHEREAS, Our spirits have been greatly refreshed by what we have heard of the Lord's dealings with His people in America, and further, being convinced from the signs of the times that God has still larger blessings for His people and for our ruined world, and that He now seems ready and waiting to bestow them as soon as asked; therefore,

"Resolved, That we appoint the second week in January, 1859, beginning with Monday the 8th, as a time of special prayer, and that all God's people, of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in the petition that God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation."

A part of the answer to the prayers that have gone up in response to this call is to be found in the vastly increased force now engaged in the work in India. The World Atlas of Christian Missions for 1910 gives the following figures: Separate societies (a few of them employing no foreigner or only one), 122; and foreign missionaries, 4,635, of whom 1,358 are ordained. Of the entire number about three-fifths are women, of whom again two-fifths (or one-fourth of the total) are wives of missionaries. The native force engaged in direct missionary work is 35,354. To these are to be added hundreds of earnest European Christians and thousands of earnest Indian Christians, who for at least a part of their time are directly or indirectly engaged in missionary work. There were at the end of 1909 no less than 4,088 organized churches with 522,349 communicants, and 422,135 scholars enrolled in 10,872 Sabbath-schools. Surely this is no small army that is arrayed under the banner of the Cross!

The promise for the future is to be found partly in the presence of the forces just enumerated; partly in the growing friendliness of the people and their accessibility to the mis-

sionary—due in no small measure to the services rendered in the awful stress of famine and plague; partly in the movement from among the low castes and out-castes; partly in the marked spirit of inquiry among educated young men; partly in the religious unrest and spiritual discontent among many classes—as evidenced, for instance, in the numerous modern reform movements; partly in the new evangelistic aggressiveness of the Indian Church, and partly in the results already accomplished. Many of these results defy tabulation. They lie as completely hidden as the waters in the mountain's heart; but they will as surely leap forth one day to refresh the land. Some of the visible results are shown in the following figures:

PROTESTANT NATIVE CHRISTIANS IN INDIA.

1851	91,092
1861	138,731
1871	224,258
1881	417,372
1891 (including Burmah)	559,661
1901	868,283
1911	1,449,950

The total Christian population (foreigners and natives, Catholics and Protestants), as given by the census of 1911, is 3,876,196. While the Hindus increased 5 per cent. between 1901 and 1911 and the Mohammedans not quite 7 per cent., native Christians increased 32 per cent. (to 3,574,770) and *Protestant* Christians 67 per cent.!

Finally, the strongest ground for confidence lies, as ever, in something yet more reliable and encouraging than numerical results. To the question, "What are the prospects in India?" the answer still is Judson's "Bright as the promise of God!"

But, on the other hand, this well-grounded optimism must be backed up by tremendous effort. God still works by means. The force in the field is absolutely inadequate to the task set before it. Three and a half millions have been Christianized: what of the remaining three hundred and fourteen millions? A million Christians were added in the last decade; but in the same decade the population increased twenty millions. The Madras Decennial Conference of Missionaries made no extravagant demand when it asked that their force should be quadrupled within ten years. Let the Church in America listen to their cry:

“In the name of Christ our common Lord—for the sake of those who, lacking Him, are as sheep without a shepherd, we ask you to listen to our appeal. You, under God, have sent us forth to India. We count it a privilege to give our lives to this land. For Christ’s sake and the Gospel’s, strengthen our hands, and enable us to press on toward the goal of our great calling, when the kingdoms of the world shall become the Kingdom of the Lord and of His Christ.”

The ten years have passed, and the force of missionaries has not only not been quadrupled, nor even doubled, it has not increased 50 per cent. Is this the measure of our loyalty to Jesus Christ? Can we make no better response to the call of our brethren? Awakening India is God’s “Forward march!” to His Church. Listen, and you will hear His added “Double-quick!”

STATISTICS, 1912 (ALSO TOTALS, 1902)	PANJAB	NORTH INDIA	WESTERN INDIA	TOTAL, 1912.	TOTAL, 1902
Ordained Missionaries	24 (3 M.D.)	16	10	50	45
Lay Missionaries	1	7	5 (M.D.)	13	7
Wives of Missionaries.....	21	17	13	51	40
Single Women	23 (5 M.D.)	13 (2 M.D.)	13 (1 M.D.)	49 (8 M.D.)	46
Native Ministers and Licentiates	109	89	13	211	133
Other Native Workers (not including teachers)	85	45	35	165	
Churches	24	23	8	55	37
Communicants	3,664	2,465	833	6,962	3,935
Baptized Adults Not Communicants	8,118	7,077	23	15,118	
Total Christian Community....	19,535	15,018	1,425	35,978	*10,500
Schools of All Grades.....	109	99	62	270	173
Pupils	5,665	4,001	1,296	10,962	8,449
Hospitals	3	1	4	8	7
Dispensaries	7	1	6	14	15
Patients	62,366	14,233	33,834	110,433	121,686

*Approximate figure.

MISSIONS IN INDIA.**PUNJAB MISSION.**

LAHORE (1849) : the political centre of the Punjab, 1,225 miles northwest of Calcutta. Rev. J. C. Rhea Ewing, D.D., and Mrs. Ewing, Rev. H. D. Griswold, Ph.D., and Mrs. Griswold, Rev. Walter J. Clark and Mrs. Clark, Rev. D. J. Fleming and Mrs. Fleming, Miss Emily Marston, M.D., Mr. W. J. McKee and Mrs. McKee, Rev. E. D. Lucas, and Miss M. J. R. MacDonald; out-station at Wagah, Miss Clara Thiede.

SAHARANPUR (1836) : 215 miles southeast of Lahore. Rev. H. C. Velte and Mrs. Velte, Rev. Christian Borup and Mrs. Borup, Rev. M. R. Ahrens and Mrs. Ahrens, Miss Myrtle Ducret and Miss Emma Morris.

SABATHU (1836) : in the lower Himalaya Mountains, about 170 miles southeast of Lahore. M. B. Carleton, M.D., and Mrs. Carleton.

LUDHIANA (1846) : near the river Sutlej, about 100 miles southeast of Lahore. Rev. E. M. Wherry, D.D., and Mrs. Wherry, Rev. E. E. Fife and Mrs. Fife, Rev. A. B. Gould and Mrs. Gould, Miss Sarah M. Wherry, Miss Mary C. Helm, Miss Carrie R. Clark, Miss Amanda M. Kerr, and Miss Mary Riggs Noble, M.D.

JULLUNDUR (1846) : 25 miles north of Ludhiana; capital of Division of Punjab by same name. Rev. C. B. Newton, D.D., Rev. Fred J. Newton, and Rev. J. H. Orbison, M.D., and Mrs. Orbison, Miss Caroline Newton.

MUSSOURIE (1874) : in Landour, 15 miles east of Dehra. Rev. H. M. Andrews and Mrs. Andrews, Miss Alice Mitchell, M.D.

AMBALA (1848) : 170 miles southeast of Lahore. Rev. F. B. McCuskey and Mrs. McCuskey, Rev. H. A. Whitlock and Mrs. Whitlock, Miss J. R. Carleton, M.D., Miss Mary E. Pratt, Miss Grace Woodside.

DEHRA (1853) : 320 miles southeast of Lahore. Rev. A. P. Kelso and Mrs. Kelso, Miss Elma Donaldson, Miss Alice B. Jones and Miss Jean E. James.

HOSHYARPUR (1867) : about 95 miles east of Lahore. Miss Caroline C. Downs and Miss Margaret M. Given, Rev. K. C. Chatterjee, D.D., and Mrs. Chatterjee.

FEROZEPUR (1882) : 50 miles southeast of Lahore. Rev. C. W. Forman, M.D., and Mrs. Forman, Rev. Ray H. Carter, Miss M. M. Allen, M.D., and Miss E. J. Jenks.

KHANNA: Rev. E. P. Newton and Mrs. Newton.

RUPAR: Rev. U. S. G. Jones and Mrs. Jones.

NORTH INDIA MISSION.

ALLAHABAD (1836) : capital of Northwest Provinces; at the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta. Rev. J. J. Lucas, D.D., and Mrs. Lucas, Rev. Arthur H. Ewing, Ph.D., and Mrs. Ewing, Mr. Sam. Higginbottom and Mrs. Higginbottom, Rev. W. E. Weld and Mrs. Weld, Mr. H. T. Avey, Miss J. W. Tracy, Miss Mary P. Forman, Dr. Sarah E. Swezey, Miss Mabel E. Griffith, Teachers in Allahabad College—Miss Louise Keach, Mr. Arthur E.

Slater and Mrs. Slater, P. H. Edwards, Ph.D., Messrs. M. Eldredge, S. A. Hunter, William Bambour and E. P. Janvier.

ETAWAH (1863): on the Jumna, 150 miles northwest of Allahabad. *Rev. Edwin R. Fitch.*

FATEHGARI (1844): 160 miles northwest of Allahabad. *Rev. C. H. Bandy and Mrs. Bandy, Rev. W. L. Hemphill and Mrs. Hemphill, Lena B. Ruchti, Miss Emily N. Forman, Miss Mary Lovett, Miss Mary E. Robinson, Miss A. Young, M.D.*

FATEHPUR (1853): 70 miles northwest of Allahabad. *Rev. Ray C. Smith and Mrs. Smith.*

JHANSI (1886): 200 miles west of Allahabad; population, 52,000. *Rev. William H. Hezlep and Mrs. Hezlep, Miss Bessie Lawton.*

MAINPURI (1843): on Jumna River, northwest of Allahabad. *Rev. W. T. Mitchell and Mrs. Mitchell, Rev. John N. Forman and Mrs. Forman, Rev. Gulam Masih.*

MORAR (1874): capital of the native State of Gwalior, about 215 miles northwest of Allahabad.

ETAH (1900): capital of Etah Province, about 240 miles northwest of Allahabad. *Rev. A. G. McGaw and Mrs. McGaw, Rev. John Moore, Miss M. J. Morrow.*

LANDOUR (1854) in district of Dehra Dun, some 400 miles northwest of Allahabad. *Rev. Jas. F. Holcomb and Mrs. Holcomb.*

CAWNPORE (1901): about 120 miles northwest of Allahabad. *Rev. Moel David.*

SAHARANPUR: *Rev. W. F. Johnson D.D., representing the work of the Mission in the Theological Seminary, and Miss Mary E. Johnson.*

KASGANY: *Rev. J. H. Lawrence and Mrs. Lawrence.*

WESTERN INDIA MISSION.

KOLHAPUR: 200 miles southeast of Bombay; 45,000 inhabitants; Station begun 1853; taken under care of the Board 1870. *Rev. A. W. Marshall and Mrs. Marshall, Rev. E. W. Simpson and Mrs. Simpson, Miss Esther Patton, Miss A. A. Brown, Rev. D. B. Updegraff, Miss Clara L. Seiler, Miss Elizabeth A. Foster, Dr. Victoria E. MacArthur.*

RATNAGIRI (1873): 82 miles northwest of Kolhapur and 125 south of Bombay. *Rev. A. L. Wiley, D.D., and Mrs. Wiley, Miss Emily T. Minor, Miss Amanda M. Jefferson, Miss Mabel I. Skilton.*

KODOLI (1877): 12 miles north of Kolhapur. *Dr. A. S. Wilson and Mrs. Wilson, Rev. Henry G. Howard and Mrs. Howard, Rev. L. B. Tedford and Mrs. Tedford, Miss Sybil G. Brown.*

SANGLI (1884): 30 miles east of Kolhapur. *Rev. Edgar M. Wilson and Mrs. Wilson, Miss Grace Enright, Miss Marie L. Gauthey.*

MIRAJ (1892): 25 miles east of Kolhapur and 6 miles south of Sangli. *William J. Wanless, M.D., and Mrs. Wanless, Rev. R. C. Richardson and Mrs. Richardson, Miss D. E. Patterson, Rev. J. P. Graham and Mrs. Graham, Dr. Chas. E. Vail.*

VENGURLE (1900): About 70 miles southwest of Kolhapur. *Rev. W. H. Hannum and Mrs. Hannum, Dr. R. N. Goheen and Mrs. Goheen, Miss M. C. Rebentisch.*

ISLAMPUR: Village Settlement.

MISSIONARIES IN INDIA, 1833-1912.

* Died. Figures, Term of Service in the Field.

Ahrens, Rev. M. R.,	1910-	*Campbell, Mrs.,	1836-1874
Ahrens, Mrs.,	1910-	*Campbell, Rev. D. E.,	1850-1857
Alexander, Rev. J. M.,		*Campbell, Mrs.,	1850-1857
D.D.,	1865-1903	Campbell Miss Mary A.	1860-1863
Alexander, Mrs.,	1865-1903	Campbell, Miss A.,	1874-1878
Alexander, G. H.,	1908-1910	Campbell, L. M.,	1875-1878
Allen, Maud M.D.,	1894-	*Carleton, Rev. M. M.,	1855-1898
Allison, Rev. A. B.,	1902-1908	*Carleton, Mrs.,	1855-1881
Allison, Mrs.,	1902-1908	Carleton, Mrs.,	1884-1902
Andrews, Rev. H. M.,	1890-	Carleton, Marcus B.,	
Andrews, Mrs. (Miss		M.D.,	1881-
S. S. Hutchinson,		Carleton, Mrs.,	1887-
1879-1885),	1890-	Carleton, Dr. Jessie R.,	1886-
Avey, H. T.,	1910-	Carter, Rev. Ray H.,	1905-
Babbitt, Miss Bessie,	1888-1891	Clark, Rev. W. J.,	1893-
Bacon, Miss J. M.,	1872-1882	Clark, Mrs.,	1893-
Baily, Miss Mary E.,	1889-1901	Clark, Miss C. R.,	1895-
Bandy, Rev. C. H.,	1894-	Colman, Miss J. L.,	1890-1904
Bandy, Mrs.,	1894-	Condit, Miss Anna M.,	1886-1888
Barker, Rev. W. P.,	1872-1876	*Craig, James,	1838-1845
Barker, Mrs.,	1872-1876	Craig, Mrs.,	1838-1846
*Barnes, Rev. Geo. O.,	1855-1861	*Craig, Miss M. A.,	1870-1890
Barnes, Mrs.,	1855-1861	Davis, Miss M. C.,	1895-1897
Barrows, Rev. J. V.,	1911-	Donaldson, Miss Elma,	1889-
*Beatty, Miss C. L.,	1862-1870	Downs, Miss C. C.,	1881-
Bell, Miss J. F., M.D.,	1884-1888	Dudgeon, Winfield S.,	1911-
*Belz, Miss C.,	1872-1903	Ducret, Miss M.,	1910-
Bergen, Rev. G. S.,	1865-1883	Edwards, Preston H.,	1902-
Bergen, Mrs.,	1869-1883	*Enders, Rev. E. A.,	1903-1910
Binford, Miss N., M.D.,	1903-1908	Enders, Mrs.,	1903-1910
Borup, Rev. C.,	1903-	Eldredge, Mark,	1911-
Borup, Mrs.,	1903-	Eldredge, Mrs.,	1911-
Braddock, Mrs. E. H.,	1892-1900	Enright, Miss G. L.,	1902-
Brink, Miss P. A., M.D.,	1872-1874	Ely, Rev. J. B.,	1896-1901
*Brodhead, Rev. Aug.,	1858-1878	Ely, Mrs.,	1896-1901
Brodhead, Mrs.,	1858-1878	*Ewalt, Miss Marg't L.,	1888-1892
Brown, Miss A. A.,	1894-	Ewing, Rev. J. C. R.,	
Brown, Miss S. G.,	1903-	D.D.,	1879-
Butler, Miss J. M.,	1880-1881	Ewing, Mrs.,	1879-
*Calderwood, Rev. Wm.,	1855-1889	Ewing, Rev. A. H.,	
*Calderwood Mrs. L. G.,	1855-1859	Ph.D.,	1890-
*Calderwood, Mrs. E.,	1863-1909	Ewing, Mrs.,	1890-
*Caldwell Rev. Joseph,	1838-1877	Ewing, Miss Anna K.,	1901-
*Caldwell, Mrs.,	1838-1839	*Ferris, Rev. G. H.,	1878-1894
Caldwell, Mrs.,	1842-1878	Ferris, Mrs.,	1878-1900
Caldwell, Bertha T.,		Fairchild, Miss L. M.,	1911-
M.D.,	1894-1902	Fife, Rev. E. E.,	1903-
*Campbell, Rev. Jas. R.	1836-1862	Fife, Mrs.,	1903-

- Fleming, Rev. D. J., 1904-
 Fleming, Mrs., 1904-
 Fisher, Rev. H., M.D., 1889-1899
 Fisher, Mrs., 1896-1899
 *Forman, Rev. C. W.,
 D.D., 1848-1894
 *Forman, Mrs. (Miss
 Margaret Newton), 1855-1878
 Forman, Mrs., 1884-
 Forman, Rev. Henry, 1884-
 *Forman, Mrs. (Miss A.
 E. Bird, 1888), 1889-1896
 Forman, Mrs. (Miss C.
 S. Newton), 1898-
 Forman, Rev. C. W.,
 M.D., 1883-
 Forman, Mrs., 1888-
 Forman, Rev. John N., 1887-
 Forman, Mrs. (Miss E.
 M. Foote, 1886), 1890-
 Forman, Miss Mary P., 1887-
 Forman, Miss Emily
 N., 1892-
 Foster, Miss E. A., 1897-
 *Freeman, Rev. John E., 1838-1857
 *Freeman, Mrs. M. A., 1838-1849
 *Freeman, Mrs. Eliz., 1851-1857
 *Fullerton, Rev. R. S., 1850-1865
 Fullerton, Mrs., 1850-1866
 Fullerton, Miss M.,
 1877-1888, 1895-
 Gauthey, Miss M. L., 1907-
 Giddings, Miss C. C., 1889-1897
 Gilbertson, Prof. J. G., 1889-1904
 Gilbertson, Mrs., 1889-1904
 Giles, Miss Alice L., 1899-1906
 Gillam, Rev. S. M., 1901-
 Gillam, Mrs. (Miss C.
 E. Ewing), 1901-
 Given, Miss Marg't M., 1881-
 *Goheen, Rev. J. M., 1875-1907
 *Goheen, Mrs., 1875-1878
 Goheen, Mrs. (Miss A.
 B. M'Ginnis, 1876), 1879-1907
 Goheen, R. H., M.D., 1905-
 Goheen, Mrs. (Miss A.
 K. Ewing), 1905-
 Goheen, Mr. John L., 1911-
 Goheen, Mrs. (Miss
 Corbett), 1911-
 Gould, Rev. A. B., 1900-
 Gould, Mrs., M.D.
 (Miss Helen New-
 ton, '93), 1902-
 Graham, Rev. J. P., 1872-
 *Graham, Mrs. (Miss M.
 Bunnell), 1872-1901
 Graham, Mrs. (Miss
 Scheurman), 1899-
 *Green, Willis, M.D., 1842-1843
 Griffiths, Miss Irene, 1879-1890
 Griffiths, Miss M. E., 1910-
 Griswold, Rev. H. D.,
 Ph.D., 1890-
 Griswold, Mrs., 1890-
 Hannum, Rev. W. H., 1890-
 Hannum, Mrs., 1890-
 Hardie, Miss M. H., 1874-1876
 Hay, Rev. L. G., 1850-1857
 Hay, Mrs., 1850-1857
 Helm, Miss M. C., 1903-
 Hemphill, Rev. W. L., 1909-
 Hemphill, Mrs., 1909-
 *Henry, Rev. J. A., 1864-1869
 Henry, Mrs., 1864-1869
 Henry, Rev. T. G., 1911-
 *Herron, Rev. David, 1855-1886
 *Herron, Mrs. (Miss M.
 L. Browning, 1855), 1857-1863
 *Heron, Mrs., 1868-1874
 Herron, Miss C. B., 1896-1909
 Heston, Dr. Winifred, 1902-1910
 Heyl, Rev. Francis, 1867-1881
 Hezlep, Rev. W. H., 1911-
 Hezlep, Mrs., 1911-
 Higginbottom, Mr. S., 1903-
 Higginbottom, Mrs., 1904-
 Hodge, Rev. A. A., 1848-1850
 Hodge, Mrs., 1848-1850
 Holcomb, Rev. J. F., 1870-
 Holcomb, Mrs., 1870-
 Howard, Rev. H. G., 1907-
 Howard, Mrs. (Miss
 Graham), 1900-
 *Hull, Rev. J. J., 1872-1881
 Hull, Mrs., 1872-1891
 Hutchison, Miss S., 1885-1894
 *Hyde, Rev. J. N., 1892-1912
 *Inglis, Rev. T. E., 1884-1892
 Inglis, Mrs., 1884-1892
 Irving, Rev. David, 1846-1849
 Irving, Mrs., 1846-1849
 Irwin, Rev. J. M., 1890-1908
 Irwin, Mrs., 1895-1908
 Irwin, Miss Rachel, 1890-1898
 James, Miss J. E., 1906-
 Jamieson, Rev. J. M., 1836-1856
 *Jamieson, Mrs. R., 1836-1845

- Jamieson, Mrs. E. McL. 1848-1856
 *Janvier, Rev. Levi, 1841-1864
 *Janvier, Mrs., 1841-1854
 *Janvier, Mrs. (Mrs. M. R. Porter, 1849), 1856-1875
 Janvier, Rev. C. A. R., 1887-1901
 Janvier, Mrs., 1887-1901
 Jefferson, Miss A. M., 1891-1901
 Jenks, Miss J. E., 1855-1857
 *Johnson, Rev. A. O., 1855-1857
 *Johnson, Mrs., 1855-1857
 Johnson, Rev. William F., D.D., 1860-1888
 *Johnson, Mrs., 1860-1888
 Johnson, Miss Bertha, 1902-1909
 Johnson, Miss M. E., 1891-1897-1904
 Johnson, Rev. F. O., 1897-1904
 Johnson, Mrs., 1897-1904
 Johnson, Miss J. C., 1901-1905
 *Jolly, Mr. John, 1891-'94; '97-1906
 Jolly, Mrs., 1891-'94; '97-1906
 Jones, Rev. U. S. G., 1888-1893-1898
 Jones, Mrs., 1893-1898
 Jones, Miss Alice B., 1898-1911-
 Keach, Miss L. M., 1911-
 *Kellogg, Rev. S. H., 1865-1876; 1892-1899
 *Kellogg, Mrs., 1865-1876
 Kellogg, Mrs., 1892-1899
 Kellogg, Rev. E. H., 1907-1908
 Kellogg, Mrs., 1907-1908
 Kelso, Rev. A. P., 1869-1869-1908
 Kelso, Mrs., 1869-1908
 Kernan, Rev. H. A., 1904-1908
 Kernan, Mrs., 1904-1908
 Kerr, Miss A. M., 1905-1901-
 Lawrence, Rev. J. H., 1901-1888
 Lawrence, Mrs., 1887-1888
 Lawson, Miss Mary B., 1909-1855-1857
 Lawton, Miss B. M., 1911-
 *Leavitt, Rev. E. H., 1855-1864
 Lovett, Miss M., 1833-1836
 *Lowenthal, Rev. I., 1833-1836
 Lowrie, Rev. John C., 1833-1836
 *Lowrie, Mrs. Louisa A., 1833-1836
 Lucas, Rev. J. J., D.D., 1871-1871-
 Lucas, Mrs. (Miss Sly), 1907-1911-
 Lucas, Rev. E. D., 1884-1907
 Lucas, Mrs. (Miss N. S. Ewing), 1890-1861
 MacDonald, Miss M. J., 1851-1861
 R., 1865-1869
 Marshall, Rev. A. W., 1900-1900-
 Marshall, Mrs., M.D. (Miss M. J. Stewart) 1900-
 Marston, Emily, M.D., 1891-1893-1901
 Martin, Rev. E. D., 1893-1901
 Martin, Mrs. (Miss C. Hutchison), 1891-1901
 Mattison, Rev. C. H., 1901-1909
 Mattison, Mrs. (Miss Lincoln), 1901-1909
 McArthur, Dr. Victoria, 1899-1840-1851
 McAuley, Rev. W. H., 1840-1851
 McAuley, Mrs., 1840-1851
 McComb, Rev. Jas. M., 1882-1898
 McComb, Mrs., 1882-1898
 McCuskey, Rev. F. B., 1902-1902-
 McCuskey, Mrs., 1902-1836-1838
 McEwen, Rev. James, 1836-1838
 McEwen, Mrs., 1836-1838
 McGaughey, Miss H., 1898-1904
 McGaw, Rev. A. G., 1894-1894-
 McGaw, Mrs., 1894-1909-
 McKee, W. J., 1909-1909-
 McKee, Mrs., 1909-1856-1857
 *McMullin, Rev. R. M., 1856-1857
 *McMullin, Mrs., 1856-1857
 Meek, Rev. C. C., 1895-1896
 Millar, Mrs. S. J., 1873-1877
 Minor, Miss E. T., 1891-1895-
 Mitchell, Dr. Alice, 1895-1896-
 Mitchell, Rev. W. T., 1896-1896-
 Mitchell, Mrs., 1896-1911-
 Moore, Rev. A. W., 1838-1845
 Morris, Rees, 1838-1845
 Morris, Mrs., 1838-1845
 Morris, Miss Emma, 1892-1837-1881
 *Morrison, Rev. John H. 1837-1881
 *Morrison, Mrs. Anna M. 1837-1838
 *Morrison, Mrs. Isabella, 1839-1843
 *Morrison, Mrs. Anna 1846-1860
 *Morrison, Mrs. E. A., 1870-1888
 Morrison, Rev. W. J. P., 1865-1904
 *Morrison, Mrs. (Miss Thackwell, 1877-), 1879-1888
 *Morrison, Mrs. (Miss Geisinger, 1882), 1892-1898
 Morrison, Miss H., 1865-1876
 Morrison, Rev. Robt., 1883-1907
 Morrison, Mrs. (Miss Annie Heron, '79-), 1884-1907
 Morrow, Miss M. J., 1890-1846-1861
 Munnis, Rev. R. M., 1846-1861
 Munnis, Mrs., 1851-1861
 *Myers, Rev. J. H., 1865-1869

- *Myers, Mrs., 1865-1875
 Nelson, Miss J. A., 1871-1878
 *Newton, Rev. John, 1835-1891
 *Newton, Mrs. Elizab'th, 1835-1857
 *Newton, Mrs., 1866-1893
 *Newton, Rev. Jno., Jr.,
 M.D., 1860-1880
 Newton, Mrs., 1861-'82; 1888-1905
 Newton, Rev. C. B.,
 D.D., 1867-
 *Newton, Mrs. (Miss M.
 B. Thompson, '69), 1871-1897
 *Newton, Mrs. (Miss J.
 F. Dunlap, 1889), 1900-1905
 *Newton, Rev. F. J.,
 M.D., 1870-1911
 *Newton, Mrs., 1870-1907
 Newton, Rev. E. P., 1873-
 Newton, Mrs., 1875-
 Newton, Rev. Fred. J., 1903-
 Newton, Miss Caroline, 1911-
 Noble, Dr. Mary R., 1903-
 Norris, Dr. Marg't R., 1900-1906
 *Orbison, Rev. J. H., 1850-1869
 *Orbison, Mrs. Agnes C., 1853-1855
 Orbison, Mrs., 1859-1869
 Orbison, Rev. J. H.,
 M.D., 1886-
 Orbison, Mrs., 1886-
 Orbison, Miss Agnes L., 1889-1896
 *Owen, Rev. Joseph, 1840-1870
 *Owen, Mrs. Augusta M. 1844-1864
 Owen, Mrs., 1867-1870
 Patterson, Miss D. E., 1902-
 Patton, Miss E. E., 1880-
 Pendleton, Miss E. M., 1882-1889
 Perley, Miss F., 1879-1882
 Pollock, Rev. Geo. W., 1881-1887
 Pollock, Mrs., 1881-1887
 *Porter, Rev. Joseph, 1836-1853
 *Porter, Mrs., 1836-1842
 Pratt, Miss M. E., 1872-
 Prentiss, Miss E., 1903-1908
 Rankin, Rev. J. C., 1840-1848
 Rankin, Mrs., 1840-1848
 Rebentisch, Miss M. C., 1906-
 *Reed, Rev. William, 1833-1834
 Reed, Mrs., 1833-1834
 Rice, Rev. C. H., 1911-
 Richardson, Rev. R. C., 1901-
 Richardson, Mrs., 1901-
 Robinson, Miss M. E., 1907-
 Rogers, Rev. Wm. S., 1836-1843
 Rogers, Mrs., 1836-1843
 Rogers, Miss M. E., 1899-1906
 Ruchti, Miss L. B., 1910-
 *Rudolph, Rev. A., 1846-1888
 *Rudolph, Mrs., 1846-1849
 *Rudolph, Mrs., 1851-1884
 Savage, Miss H. A., 1888-1904
 Sayre, Rev. E. H., 1863-1870
 Sayre, Mrs., 1863-1870
 *Scott, Rev. J. L.,
 1838-1867; 1877-1880
 *Scott, Mrs. C. M., 1838-1848
 *Scott, Mrs. J. L.,
 1853; 1860-1867; 1877-1892
 Scott, Miss Anna E., 1874-1892
 Seeley, Rev. A. H., 1846-1854
 *Seeley, Mrs., 1846-1853
 Seeley, Rev. G. A., 1870-1887
 Seeley, Mrs., 1879-1887
 Seeley, Miss E. J., 1879-1887
 Seiler, Rev. G. W., 1870-1903
 Seiler, Mrs., 1881-1903
 Seiler, Miss C. L., 1909-
 *Seward, Sara C., M.D., 1873-1891
 Shaw, Rev. H. W., 1850-1855
 Shaw, Mrs., 1850-1855
 Sherman, Miss J., 1889-1899
 Simonson, Rev. G. H., 1893-1900
 Simpson, Rev. E. W., 1902-
 Simpson, Mrs., 1905-
 Skilton, Miss M. I., 1907-
 Slater, Mr. A. E., 1910-
 Slater, Mrs., 1910-
 Smith, Rev. Ray C., 1900-
 Smith, Mrs., 1900-
 *Stebbins, Mrs. A. M., 1893-1905
 Symes, Miss Mary L., 1888-1894
 Symington, Rev. J. S., 1902-1906
 Symington, Mrs., 1902-1906
 Swezey, Dr. Sarah E., 1910-
 Tedford, Rev. L. B.,
 1880-1906; 1910-
 Tedford, Mrs.,
 1880-1906; 1910-
 Templin, Dr. Emma L., 1893-1894
 Thackwell, Rev. Reese,
 D.D., 1859-1911
 *Thackwell, Mrs., 1859-1873
 Thackwell, Mrs. (Miss
 S. Morrison, 1869), 1875-1911
 Thiede, Miss Clara, 1873-
 Thomson, Miss M. J., 1899-1904
 Tracy, Rev. Thomas, 1869-1904

- Tracy, Mrs. (Miss N. Dickey), 1870-1904
 Tracy, Miss J. W., 1898-
 Tracy, Rev. Robt. D., 1901-1912
 *Ullman, Rev. J. F., 1848-1896
 *Ullman, Mrs., 1848-1890
 Updegraff, Rev. D. B., 1907-
 Vail, Charles E., M.D., 1909-
 Vanderveer, Miss Jane, 1840-1846
 Velte, Rev. H. C., 1882-
 Velte, Mrs., 1892-
 Vrooman, Dr. Sarah, 1901-
 Walsh, Rev. J. J., 1843-1873
 Walsh, Mrs., 1843-1873
 Walsh, Miss Marian, 1864-1866
 *Walsh, Miss Emma, 1868-1869
 Walsh, Miss Lizzie, 1870-1882
 Wanless, W. J., M.D., 1889-
 *Wanless, Mrs., 1889-1906
 Wanless, Mrs., 1904-
 *Warren, Rev. J., 1838-1854; 1873-1877
 *Warren, Mrs., 1838-1854
 *Warren, Mrs., 1873-1901
 Weld, Rev. W. E., 1910-
 Weld, Mrs., 1910-
 Wherry, Rev. E. M.,
 D. D., 1867-1889; 1898-
 Wherry, Mrs., 1867-1889; 1898-
 Wherry, Miss S. M., 1879-
 Whitlock, Rev. H. A., 1906-
 Whitlock, Mrs., 1907-
 *Wilder, Rev. R. G., 1870-1876
 *Wilder, Mrs., 1870-'76; 1887-1910
 *Wilder, Miss Grace E., 1887-1911
 Wilder, R. P., 1892-1895
 Wilder, Mrs., 1892-1895
 Wiley, Rev. A. L., 1899-
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 *Williams, Rev. R. E., 1852-1861
 Williamson, Miss C. J., 1882-1884; 1895-1898
 Williamson, J. Rutter, M.D., 1902-1903
 Wilson, Rev. H. R., 1838-1846
 Wilson, Mrs., 1838-1846
 Wilson, Rev. James, 1838-1851
 Wilson, Mrs., 1838-1851
 *Wilson, Miss M. N., 1873-1879
 Wilson, Rev. Edgar M., 1894-
 Wilson, Mrs., 1897-
 Wilson, Alex. S., M.D., 1896-
 Wilson, Mrs., 1896-
 Winter, Dr. Sarah E., 1893-1895
 *Woodside, Rev. J. S., 1848-1909
 *Woodside, Mrs., 1848-1888
 *Woodside, Mrs. (Mrs. Leavitt, 1856), 1890-1909
 *Woodside, Miss J., 1868-1887
 Woodside, Miss G. D., 1903-
 Wray, Rev. John, 1841-1849
 Wray, Mrs., 1841-1849
 *Wyckoff, Rev. B. D., 1860-1875; 1883-1896
 Wyckoff, Mrs., 1860-1875; 1883-1896
 Wynkoop, Rev. T. S., 1868-1877
 Young, Dr. Annie, 1906-

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